

The Inquirer.

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NOTES OF THE WEEK.

THE *Christian Register* has reached us in its new form, having taken up into itself the vigorous life of the *Unitarian*, which, since 1886, has had so useful a career, and also the *Chicago Old and New*. We congratulate our friends very cordially on this union of forces, and wish for the *Register* a career of growing strength and joy in the service to which we also are devoted.

THE Editor of the *Christian Register* is the Rev. George Batchelor, until recently Secretary of the American Unitarian Association. In assuming full editorial responsibility with the new year, Mr. Batchelor addresses a greeting to his readers, in which he sets forth some of the hopes and ideas with which he undertakes the work. The *Register* aims at being the national organ of Unitarianism in America, to aid the churches in doing their proper work, and to serve as a means of communication between them. But that is not all. 'Unitarianism is only a part of the organic religious life of the world. He cannot be faithful to the part who is not faithful to the whole. The genius of Unitarianism, as well as its history, requires of us attention to all that relates to the religious history and interests of the world. Every important religious event stands for an important religious experience, and the habitual readers of our paper should not be ignorant of the religious experiences which affect the welfare of their fellow men. The most important religious news we hope, therefore, to report with impartiality and to treat with sympathy.'

ON Thursday week, Mr. Rowland Hill, of Bedford, lecturing under the auspices of the Essex Hall Temperance Association, on the

Use of the Black-board in Bands of Hope, urged that the work of these Societies should be made more educational, and that solid reasons should be given to the children for the habit of abstinence. He illustrated in a delightful manner the value of a black-board in commanding attention. It was more useful, he said, to a bad speaker, than to a good one. It was easier to talk with a piece of chalk than without it. Even the most tiresome boy would be quiet, and watch the speaker, when he began to write something on the board. And if there was one even then incorrigible, he should be called up, and made to write it himself. Whatever was written or drawn should be done during the talk, and not beforehand; for so the children would attend and remember far better, and they would repeat at home what they had seen, and the good lessons would be carried further. Whoever spoke to children must prepare carefully beforehand, and know exactly what to say at once, and there must not be too much in one address. Mr. Hill also referred to the *Band of Hope Chronicle*, the bound volumes of which furnished a great store of facts and model addresses for children's meetings.

LAST Sunday evening the Rev. W. Hanson Pulsford, Unitarian minister at Waltham, Boston, U.S.A., preached to his former congregation in Irving-street Congregational Church, Dumfries, the scene of his first ministry. It is refreshing to hear of so marked a degree of toleration, or capacity to agree to differ even respecting fundamentals, in creed-bound Scotland. Mr. Pulsford has been in Scotland now for nine months, recovering from a serious bicycle accident, and hopes to return to Waltham in March. The sermon on Sunday was a most reverent analysis of the phrase, 'Our Lord Jesus Christ,' eloquent, thoughtful, practical, uplifting, and reminiscent of his father's work, not yet forgotten in Scotland.

DR. AHMED SHAH, who was in Tibet for four years prior to coming to this country as a student at Manchester College, Oxford, has prepared a large number of photographic slides, from original drawings on the spot, in illustration of the social and religious customs of the Tibetans, and his diaries furnish a good deal of highly interesting material on the subject. On Thursday week he exhibited a selection of his pictures to a considerable audience at Wandsworth, who were much taken with his manner as a lecturer, and followed his descriptions with close attention. He was stationed at Leh most of the time, as medical officer to the company of the British Resident, and to some extent exercised judicial functions. He humorously described his attempt to penetrate as far as Lhasa, the seat of the Government of the Grand Lama, a feat

which he was not quite able to accomplish. We understand that Dr. Shah is willing to lecture on the subject during vacations, and that, in the opinion of Professor Max Müller and other experts, his drawings and critical observations are both novel and valuable. He gave particular attention to the subject of the 'new life of Jesus Christ,' which M. Notovitch declared some years ago to be in possession of the Tibetan Buddhists, but of which nobody else has heard, and which Dr. Shah believes, from his inquiries in the country, never existed.

WE published last week a letter pleading for further donations to the Armenian Rescue Fund, on behalf of a large number of refugees in the district of Oroomiah, Persia. We have received a further letter from Mrs. Hickson, the devoted Secretary of the Women's Armenian Relief Fund, pleading for the sufferers in the district of Van. Over 8000 Armenians from the city and neighbouring villages, many of them sick women and children, are being barely clothed and sheltered from the bitter cold of the winter. The work of superintendence and distribution is in the hands of Dr. Reynolds, a missionary physician at Van, and, while the winter is far from over, his resources are at an end. The treasurer of the fund is Mrs. M. Cole, 1, Trebovir-road, Earl's Court, S.W.

THE Rev. P. H. Wicksteed's *Getting and Spending*, Papers on the meaning and uses of Money, which were reprinted from THE INQUIRER in 1888, are now re-issued, with the author's consent, unaltered, although there are points in the papers which he would now modify, if they were to be re-written. They can be obtained from Mrs. Herbert Rix, Limpsfield, Surrey, for 1s. 1d., by post. The questions of master and servant, of making money, of clean and unclean money, and others, dealt with in these papers, demand the consideration of all earnest minds.

THE current number of *Review of Reviews* contains a character sketch of John Ruskin, as Poet, Painter, and Prophet, by the Rev. L. Tavener, of College Chapel, Stepney. The sketch is illustrated by a number of portraits of Ruskin at different ages, and views of his home, and also a view of the road at Hincksey, Oxford, made by some of his enthusiastic pupils.

AT a recent meeting of the Liverpool Biological Society, Mr. I. C. Thompson in the chair, a lecture was given by the Rev. L. de Beaumont Klein, on 'Lake Dwellings in Switzerland,' illustrated by lantern slides. Dr. Klein, at the conclusion of his address, expressed the strong hope that before long University College would possess a Chair of Archaeology and Anthropology.



THE January *Bookman* contains a Reminiscence of the late Miss Ellen Nussey, Charlotte Brontë's friend, who lived to be eighty, and was the original of Caroline Helstone in 'Shirley.' Also an interesting account of a visit to Dr. Alfred Russell Wallace in his home at Parkstone, near Bournemouth, illustrated by an admirable portrait. Dr. Wallace told his visitor that he had a great many heresies; he is not only a socialist and an anti-vaccinator, but a spiritualist.

MISS BLANCHE ATKINSON, of Barmouth, is appealing through the press for the beautiful Pass of Aberglaslyn, in North Wales. A railway through the Pass is threatened, and the people of the district seem to be indifferent to the approaching desecration. Miss Atkinson rightly says that there would be a great popular out-cry if one of our 'Turners' were scored over with ugly lines, and holds that the disfigurement of this famous Pass would be an even greater national calamity.

A CORRESPONDENT writes to us urging the importance of forming an 'Old Scholars' Society' in connection with each of our Sunday-schools. A well-known old scholar should act as secretary, to arrange periodical meetings; and when a member leaves the town, there should be a system of introduction to a similar society elsewhere. This would serve to strengthen the unity of our body, and keep a salutary hold on those who might otherwise drift away from all religious connections.

THE Rev. Robert Spears writes to say that a most hopeful start has been made at Walthamstow in the iron church. Last Sunday there were forty persons present, and sixty at night. At the Sunday-school, in the afternoon, there were fifty children and four teachers. Mr. Spears is encouraged by the Rev. T. E. M. Edwards to endeavour to raise a similar building at Southend, and will shortly appeal through our advertising columns for that purpose.

DR. JOHN WATSON ('Ian Maclaren') contributes to the *British Weekly* an article, 'From Fog to Sunshine,'—the fog being here and the sunshine in the Riviera. 'Cannes is in its glory, for the rain is over and gone, and the atmosphere is summer-iced. Last evening the sunset was perfect, the sun westering across the bay in a disc of pure, colourless light, then bathing the Estérel range in gold, setting a few minutes later in crimson, which changed into purple and then into pale orange, and for a short while the sky was of the colour of a turquoise, before darkness fell. Mr. Gladstone is suffering very much and is fretting, for he has never known pain. As a clever woman said, a few days ago, "he is a sick eagle," and that leaves nothing more to be described.'

THE week's Obituary includes the following:—Mr. Thomas Ashton, of Manchester, of whom a memorial notice appears in another column.—Mr. George Dixon, of Birmingham, a staunch friend of popular education, and member of Parliament for the Edgbaston Division.—Mr. John Laird, of Birkenhead, of the firm of ship-builders, from whose yard the notorious *Alabama* was launched.—Mr. J. Towne Danson, formerly sub-editor of the *Daily News*, under Charles Dickens.

CORRESPONDENCE.

[The Editor is not responsible for the opinions expressed by correspondents. LETTERS CANNOT BE INSERTED WITHOUT THE WRITER'S NAME; and all private information should be accompanied by the name and address of the sender.]

THE SOCIAL CHURCH.

SIR,—The intensely interesting paragraph on page 62, headed 'Tunbridge Wells,' is indeed 'a bright particular star.' It is the perfect realisation of one of my oldest dreams, oft-told, but never heeded. From every point of view it has rich promise; and some of its probable fruits are well set forth in this paragraph. The whole thing, indeed, is like a delicious inpouring of mountain air. There are, of course, difficulties. The supply of speakers with ideas, emotions and voices, is not at present large; but the want, and especially the desire, would create the supply, and rapidly so, if women were encouraged to try. On that last point I am very clear. If any one doubts it, let him take note of what the Woman's Suffrage movement has done. It is simply a fact that many of the clearest, brightest and most convincing speakers in England are women; and this is likely to continue, with far-reaching results.

As an old minister, it would not become me to even seem to disparage what is called 'The Ministry'; but the facts speak for themselves, and I am persuaded that the Tunbridge Wells people have got at a possible way of salvation. The Church ought to be a family, and its meetings ought to be devout social gatherings. We sadly need that 'upper room' over again, and the upper room directness, simplicity, brotherliness and sense of reality.

The cost of the imagined necessary minister is an important matter. If we could be disillusioned about that necessity, we might have half-a-dozen experimental congregations where now we have one. We need to be less heavily equipped, and less expensively machined. A costly church is often only a guarded cage, and the routine associated with it has been known to become a prison.

But is the Tunbridge Wells plan possible? That is doubtful, with only the average Rationalist and Unitarian to draw upon. Their shy habits, their critical tendencies, their unemotional or undemonstrative characteristics would make it very difficult, except in places where a beginning had to be made, and where a minister is manifestly out of the question. But a strong effort might at least be made to train men and women to take the minister's place in his absence. This is a beginning which might perhaps be easily made. Does it not seem a pathetically stupid thing that when the minister is in trouble or ill he has to write or telegraph to an advertiser or to a student to take what we oddly call 'the service'? And yet there are probably half-a-dozen men and women who, if they had been encouraged and trained, might have been ready to do all that 'a supply' could do, and more, much more as sympathising members of the family.

One danger there is, and a serious one, in connection with the Tunbridge Wells ideal. We want worship as well as papers, aspiration as well as lecturing, prayer as well as literature, heart's joy as well as head's satisfaction. Ah! how to get these—that is the great point. But I verily believe that we might ultimately get these more surely on the Tunbridge Wells lines,

if only our people would believe it, and 'let themselves go.' Two or three prayers from different men and women of the family, how much better they might be than the one prayer of the same man at the desk, ay! even though the prayers of the family halted and faltered, and the other had all the literary qualities of an adept.

Will the Tunbridge Wells people try an experience meeting once a month, for questions and answers, for the telling of trials, the unburdening of doubts, the sunny revealings of happy thoughts and conquests, or even for the reading of this or that which had helped—and all with a view to consolation, courage and strength. Can any one miss seeing how real this would make everything—how fresh, how vivid, how inspiring, and how mentally and spiritually close together this might bring the members of the congregation, if it were possible? But again the strong doubt comes in. And yet there is a sense in which all things are possible. The charms and blessings of a Social Church might have to be strenuously won, but, in the very effort, salvation might be found—perhaps a resurrection from the dead.

J. PAGE HOPPS.

A CORRECTION.

SIR,—In the Provincial Letter in your issue of the 22nd inst., our friend, Mr. Lummis, writes: 'After yet another forty-two years, a schism in the Old Meeting Sunday-school led to the erection of another Birmingham Church, Newhall Hill, in 1834.' The schism referred to was, however, in the New Meeting Schools, not the Old Meeting, the founders of Newhall Hill having been teachers in the New Meeting School.

One other matter. Mr. Lummis, in a later portion of his letter, says: 'Newhall Hill Church is built upon the Sunday-school, and so well built that, when a few *vain gauds*, such as *painted windows*, were lately added at a cost of £1500, the old scholars thronged the receipt of custom eager to contribute.' *Vain gauds*, says Mr. Lummis; but surely he does not mean what he writes, when he describes a beautiful stained glass representation of Christ taking little children in his arms and blessing them, as *conceited show*, for there is no other meaning to his words *vain gauds*.

This window was erected to the memory of those life-long workers for Newhall Hill Church and Schools, Mr. and Mrs. John Cross, a man and woman who never tired of good works, in the Church or out of it, and whom to know was to honour and love. I would that more of our churches possessed such beautiful memorials.

JOHN STYCH,

Chairman of the Vestry Committee,
Jan. 23. Newhall Hill Church.

EPPS'S COCOA.—GRATEFUL AND COMFORTING.—'By a thorough knowledge of the natural laws which govern the operations of digestion and nutrition, and by a careful application of the fine properties of well-selected COCOA, Mr. Epps has provided for our breakfast and supper a delicately flavoured beverage which may save us many heavy doctors' bills. It is by the judicious use of such articles of diet that a constitution may be gradually built up until strong enough to resist every tendency to disease. We may escape many a fatal shaft by keeping ourselves well fortified with pure blood and a properly nourished frame.'—*Civil Service Gazette*.—Made simply with boiling water or milk.—Sold only in packets and pound tins, by Grocers, labelled—'JAMES EPPS & Co., Ltd., Homeopathic Chemists, London.'

STONE-LAYING AT SMALL HEATH.

THE foundation-stone of the new church in Waverley-road, Small Heath, Birmingham, was laid by the Rev. Stopford A. Brooke, M.A., LL.D., on Thursday, Jan. 20. Most of the proceedings took place in the temporary iron building, on the site of the future Sunday-school, which was utterly inadequate to the extremely large attendance. The chair was taken by Alderman Kenrick, M.P., and there were also present the Lady Mayoress, the Revs. A. A. Charlesworth, E. D. P. Evans, J. Harrison, J. Howard, L. P. Jacks, H. H. Johnson, E. W. Lummis, J. H. Matthews, T. Pipe, A. H. Shelley, and J. Wood; Messrs. G. Basnett, A. J. Buncher, J. P. Duffield, E. Edmonds, J. H. Forrester, W. Grainger, C. Harding, Hinton, J. Innes, W. H. Kempson, A. Kenrick, A. Langford, J. S. Manton, A. B. Matthews, W. B. Matthews, W. H. Nightingale, W. H. Ryland, H. J. Sayer, A. Shakespeare, J. Styck, W. S. Swann, T. N. Tait, E. L. Tyndall, J. Wand, and J. Wardle.

After a hymn had been sung, the Rev. JOSEPH WOOD offered prayer.

A statement was then made by the Rev. L. P. JACKS, President of the Midland Christian Union, who sketched the history of the movement that had led up to the ceremony of that day. He said it was in 1893 that the Midland Christian Union, looking abroad over the densely-populated and growing district of Small Heath, found that there were a number of persons who were anxious for religious fellowship on those lines of unfettered freedom which constituted the principles of the Midland Christian Union, and it seemed the plain duty of the Union to take steps to give those people the opportunity of combining themselves together into a congregation. Services were held in a Board school with drawbacks and disadvantages, but one of the chief drawbacks was removed when they were able to secure the services of a regular minister in the person of the Rev. Harold Johnson, who had already established himself in the affection and esteem of his congregation. Continued progress had marked the movement, and an altogether unforeseen stimulus was given to it two years ago when the trustees of the Church of the Saviour came forward with great generosity and graciousness, and offered, under certain conditions, to make the Union a present of £850, which remained over after the sale of their property, for the purpose of erecting a church at Small Heath. The condition was that the principles on which the Church of the Saviour was founded should be incorporated in the trust-deed of the new church. That clause was simply tantamount to the declaration of the principle of religious liberty in its highest and noblest form, and was identical with the principle on which the Midland Christian Union itself was founded. That sum of money represented about a fourth of the amount required for building, but it was sufficient to give them a firm financial basis, and to encourage them to make an appeal to their friends and supporters. That appeal had resulted in £1229 being received in donations, the Small Heath congregation had promised a further £300, and they were now in need of a sum of about £800. Two great traditions were embodied in their church. The first was that associated with the name, the personality, and the work of the late George Dawson, whose memory, so long as the

church existed, would constitute a precious legacy, and be a guarantee that the teaching would be inspired by the noblest and highest feeling of religious liberty. The second tradition was associated with that body in Birmingham who called themselves, or were called by the world, Unitarians; and that was also associated with all that was highest and noblest in the civic and religious life of Birmingham.

The CHAIRMAN, Alderman W. Kenrick, M.P., said that they had met to lay the foundation-stone of another free church, the trust deed of which would be absolutely free, so that the congregation for the time being would have power to decide the religion that should be taught within its walls. A more complete faith in the prevailing power of truth he thought it was impossible to conceive, and he might add that a greater faith in our common humanity would be hardly possible. He regretted that occasions of this kind had been so infrequent in the Unitarian body in Birmingham during the present century. So far as he knew, there had only been one church added during that period to the Old Meeting-house, in which their fathers had worshipped. Newhall Hill Church was new. The Old Meeting had only been transferred to Bristol-road, though it had gained much in regard to outward appearance, and its adaptation to religious purposes. The New Meeting had been transplanted to Broad-street, and the old congregation went with it. Besides these, there had been two Mission Chapels established, one in Hurst-street and the other in Lower Fazeley-street, but there had been no addition to the churches and chapels of the Unitarian body within his recollection. The event they were celebrating to-day was, therefore, a new departure, and a very important departure, in the history of our religious body. They were building a church in a very populous and growing district, and they were assured by the success of the movement of a large and growing congregation. He rejoiced in the fact, and hoped he should not give offence to any other religious body by saying so. The Unitarian body had not been an unduly proselytising body. If they had a fault, it lay in directly the opposite direction. Holding, as they believed, a simple and precious faith, he was afraid it might be laid to their charge that they had been satisfied with that position, that they were not always so ready to offer assistance to others as they ought to have been. There were some reasons which might justify this to a certain extent. The Unitarian body had always laid greater stress on practical religion than on dogma, and when they saw practical religion—it mattered not in what church or community—they were inclined to be satisfied, and to let dogma pass. But there were many thinking minds to whom orthodox theology and orthodox dogma were unacceptable and repellant, and who could not consent to remain passive members of the church where those creeds and dogmas were enforced. He did not blame those who laid more stress upon the practical part of the religious life, though perhaps holding the same theological views that they did. There were many in the Church of England who said, 'Let dogma pass,' and who looked to what they regarded as the more precious results; but there were many minds which could not do that, and he for one could not. He honoured them for the position they took; but if they could not accept the orthodox dogma and

teaching, and had to withdraw themselves from the services of the orthodox churches, where were they to find a home? Were they to be deprived of the advantages of a Christian Society holding the same views as themselves? Were they to remain out in the wilderness, with no shepherd to look after them? That was the position of many people in the large towns, and he believed there were very many who would gladly come to that church, and who would find satisfaction and comfort and religious support. That justified them in what they were now doing. Mr. Jacks had referred in very warm and eulogistic terms to the great work of George Dawson in Birmingham. He remembered well fifty years ago a young man came to Birmingham and attracted large congregations by the eloquence and conscientiousness of his preaching, and by his deep devotional nature. Not a few Unitarians flocked to hear him, and the outcome of that preaching was the establishment of the Church of the Saviour; and while Dawson lived, and while the Church of the Saviour lived, great good was done in the religious life of the city. No Birmingham man who knew anything of the religious life of Birmingham would deny that the Church of the Saviour and George Dawson had done a great work in that city. He was delighted that the traditions of that Church and the work of that Church would be in part embodied and commemorated in the work they were doing that day. He could not wish for a better tradition for that free church, and he could not imagine a church doing better work than the Church of the Saviour in raising and brightening the lives of those who worshipped there, and of making them conscious of their responsibilities to the community in which they lived, and to the nation to which they belonged. That was a broad view not always found in churches and chapels, but he believed it to be the right view. They should bring their Christianity to bear in the daily concerns and the duties of life, and then it would be received with favour by men; but if they held their views in a narrow spirit, it might be a privilege and luxury to themselves, but it would be of very little use.

The Rev. STOPFORD A. BROOKE then laid the foundation-stone, after which he delivered a short address. He described the Church in mediæval times, and contended that the same spirit was embodied in the Church of to-day. Though the form was changed, it was just as strong in the Nonconformist basis of worship as in the Church of England, for the bond that bound them to their fellow-workers was no longer formal, but human and spiritual. It was even stronger with Unitarians than perhaps with other Nonconformist bodies, because to their mind all men, without any exclusiveness of creed or fashion, were brothers, for all were children of God.

In spite of the intolerance and exclusiveness of the mediæval church, that was the deep root of their church idea, and that had lasted to our own day. The spiritual communion was the foundation and conception of religion from the time of Christ, and the stone he had laid was laid on the foundation which Jesus Christ himself laid—on the fatherhood of God, on the forgiveness of sins, on the immortality of man, and on the brotherhood of man, and in self-sacrifice for one another. Every element in that foundation was absolutely universal. In their opinion, that church would exist in order to teach those truths in the form in which the congregation and minister

should decide. They were the principles which made a spiritual communion, not only between those who worshipped there, and a necessary part of their daily life, but between the worshippers there and the whole work extending from pole to pole. Although the mediæval conception had been not lost, but extended, and he praised God that all who prayed and praised God in that church might live out that conception. Nor, indeed, were the other parts of the mediæval idea unrepresented. That church would be built by the generosity and gratefulness of men who felt that they thanked God for the outward and inward blessings that had fallen upon their lives, and who wished to tell their brother men that they loved their common human nature, and venerated it as God their Father. They recognised their common needs, that there was a heavenly light in the soul, and that it was a joyful thing to give to mankind material help for spiritual ends. Towards the cost of the new church three-fourths of the amount required had already been subscribed, and the remainder he hoped would shortly follow. There were those who, having worshipped in that church, would think when in foreign lands of their father and mother still kneeling in that place, and of that home in God, the thought of which would unite them in a common bond—knights of labour, soldiers of industry, soldiers of the cross, sailors on the seas, toilers in literature and in the business life of a great city, offering, in the hours of silence, praise and prayer which moved them greatly and would remind them of the home here and of the home hereafter. He saw around him men and women who represented the municipality of Birmingham, merchants, manufacturers and tradesmen, all interested in this work, as the mediæval sheriffs and merchants were in the building of the cathedrals. The forms had changed, but not the spirit, and he had no doubt that, if the embroidery and accompaniments of worship were needed for that church, there were ladies who would do that work as the ladies of mediæval times, the monks and nuns did, but without their intolerance and superstition. It would be the dear and gracious human life which made the abbots and monks civilise and help the wants of the neighbourhood. Learning would spread, schools would focus round the church; the sick would be assisted, labourers encouraged, the dying comforted by the spirit of the true Christ Jesus and animated by the faith in the Father's love. With this thought and with all the other spiritual thoughts which belonged to it, he dedicated that building to the worship of God, the Father Almighty, and to the eternal brotherhood of man.

On the proposition of the LADY MAYORESS, seconded by the Rev. HAROLD JOHNSON, a hearty vote of thanks was accorded to the Rev. Stopford Brooke, and the proceedings terminated.

The buildings comprised in the present contract consist of the church only; school-buildings, and a tower and spire to the church, will be added as soon as possible. The church is planned with nave, aisles, chancel, organ chamber, and vestries. The interior will seat about 500 worshippers, and will be heated by a low-pressure system of hot-water pipes and radiator. Messrs. J. A. Grew, of Birmingham, and S. H. Eachus, of Wolverhampton, are the architects; and Messrs. Whitehouse and Son, of Monument-road, are the builders.

LITERATURE.

SABATIER'S PHILOSOPHY OF RELIGION.—I.*

THOUGH this treatise by the eminent Dean of the Faculty of Protestant Theology in Paris falls far short of Dr. Martineau's 'Study of Religion' in philosophical depth and worth, it is, nevertheless, of considerable importance to us, as bringing conspicuously into the fore-ground that mystic factor in the religious consciousness which Unitarian preachers and writers not unfrequently either wholly ignore or at least underestimate. What gives to this volume especial interest for the readers of THE INQUIRER is the fact that its reasonings and conclusions rest in no way on any external authority, either of book or church, but wholly on a careful analysis of the author's own religious experience and on a critical study of the religious phenomena of history. Professor Sabatier, like Dr. Martineau, is descended from Huguenot ancestors; but, while the eminent French theologian appears to have been born and to remain nominally within the pale of Calvinistic Protestantism, and regards his own very advanced theological liberalism as only the expansion and purification of the essential principles of his ancestral faith, our distinguished English preacher and philosopher, on the other hand, started in life with no hereditary connection with any form of Protestant orthodoxy, and has developed a philosophy of religion which is, perhaps, at the furthest remove from a Calvinistic reading of humanity and Christianity. Hence, though these two philosophies of religion have, naturally, very much in common—as being both alike based upon personal experience and the free exercise of the reason—they are, in some very important respects, essentially distinct and different. All through M. Sabatier's work, the reader cannot fail to notice the great influence of that 'Augustinian' way of thinking which so strongly affected the leaders of the Reformation, and which, in Roman Catholicism, gave birth to Jansenism and to Blaise Pascal's 'Pensées.' The weak side of this grand Augustinian conception of the relation of man's soul to God lies in its tendency to undermine the belief in real initiative activity and causality on the part of the individual self, and to explain away that dualism and possible antagonism of the human and the Divine will, on the reality and essential importance of which the libertarian religious philosophers, among whom Dr. Martineau is *facile princeps*, so justly and so emphatically insist. In M. Sabatier's volume we see vividly depicted the mysterious immediate presence of the Eternal in the human consciousness; and, if we mistake not, we see also that the author has not wholly succeeded in escaping those serious dangers to sound ethics and to sound theology which, as Mr. Armstrong has pointed out in his highly valuable chapter on 'Mystics and Mysticism,' ever beset the path of the extreme and incautious devotees of meditative mysticism. The chief excellence of the book consists, accordingly, in the help it gives its readers to more vividly realise the felt immanence of the life of God in the individual consciousness—an immanence which cannot possibly be

* Outlines of a Philosophy of Religion based on Psychology and History, by Auguste Sabatier, Dean of the Faculty of Protestant Theology, Paris. Translated by the Rev. T. A. Seed. Hodder and Stoughton. 1897. Price 7s. 6d.

adequately realised so long as we think of God as being related to our spirits in the merely external way in which individual minds are related to each other—while the serious defect of the book lies, we take it, in the author's failure to duly recognise the independent reality and free causality of the individual will, and of the possibility of its resistance to the self-revelation and prompting of the indwelling Eternal in the conscience and the heart.

These preliminary explanations will, we hope, assist our readers in discerning the real drift of M. Sabatier's views, which we now proceed to summarise. The volume is divided into three books, the first of which treats of Religion in general, the second of Christianity, and the third of Dogma. In the present paper we will confine ourselves to the first book.

In order to understand our author's conception of the essence of Religion, it is necessary first to glance at his view of what human nature is, anterior to and apart from the development of the distinct consciousness of religion. According to M. Sabatier, human life and human thought, apart from religious faith, are necessarily to a large extent accompanied by pain, and, as reflection advances, by intestine intellectual conflict. As animal life passes upwards into the human stage, and becomes capable of intelligence, the Ego finds itself in connection with an external universe, which, in many ways, restrains and impedes it. It is, indeed, out of this perpetual collision, which throws the activity of the Ego back upon itself, that the human soul comes to complete self-consciousness, and reaches successively higher stages of spiritual experience. M. Sabatier asks:—

May we not here foresee the divine purpose of pain? Without it, it would seem as if the life of the spirit could not have arisen out of physical life. All births are painful. Consciousness, like every other child, was born in tears. The child of pain, it can only be developed by pain. Where do you find intelligence the most refined, consciousness the keenest, inner life the most intense, if not among the human beings whose external activities have been repressed by sickness, or by some limitation in their social position? How else will you explain the 'Pensées' of Pascal or of Maine de Biran, or the 'Journal' of Amiel? Whence comes that extraordinary development of consciousness, of which we are all aware, in men like these, unless it be that they feel, more profoundly than others, that radical contradiction which constitutes at once the misery and the grandeur of human destiny?

This inner conflict, and apparent contradiction, between the constitution of the physical universe and the needs and aspirations of the human spirit particularly shows itself in the seemingly unmoral necessity which, to the scientific eye, pervades all the changing phenomena of Nature. The more science enlarges and triumphs, the less the universe seems to fall into accord with the moral needs and ideal aspirations of the soul of man. Hence arises a tragic opposition between science and conscience, physical laws and moral laws, action and reflection. From this source springs 'that philosophical dualism in which modern thought ends—a science which cannot engender an acknowledged morality, and a morality which cannot be the object of positive science. We touch the cause of that strange malady, *le mal de siècle*, a sort of internal consumption, by which all cultivated minds are more or less affected.'

But, while the modern Pessimists resign themselves to despair, and see no escape

from life's inherent unrest and disappointment, save in the escape from life itself, M. Sabatier finds, in that very consciousness of ours, a divine element which always at length distinctly asserts itself in seasons of mental disquietude, and which proves itself capable of practically, if not theoretically, reconciling the painful seeming contradictions in which science and philosophical reflection alone inevitably land the thoughtful mind. The Eternal Cause and Ground of both the evolving kosmos, which is the object of thought, and of the human minds, which contemplate and study that kosmos, more or less distinctly reveals itself within the consciousness of the rational soul; and religion, which is neither more nor less than the soul's sense of its constant relation to, and dependence on, this self-revealing universal Spirit, ever springs up within the mind and heart in response to the soul's distressful cry for help and light. In the words of our author:—

To be religious is, at first, to recognise, to accept with confidence, with simplicity and humility, this subjection of our individual consciousness; it is to bring this back and bind it to its eternal principle; it is to will to be in the order and harmony of life. This feeling of our subordination thus furnishes the experimental and indestructible basis of the idea of God. This idea may possibly remain more or less indetermined, and may, indeed, never be perfected in our mind; but its object does not on that account elude our consciousness. Before all reflection, and before all rational determination, it is given to us, and, as it were, imposed on us, in the very fact of our absolute dependence; without fear we may establish this equation: the feeling of our dependence is that of the mysterious presence of God in us. Such is the deep source from which the idea of the Divine springs up within us irresistibly. But it springs at once as religion and as an effect of religion.

The essence of religion is, however, in M. Sabatier's view, something more than the feeling of dependence on a Being infinitely greater than we who manifest His presence within us; it is a commerce, a conscious and willed relation into which the soul in distress enters with the ineffable Power on which it feels that it and its destiny depend. This commerce with God is realised by prayer.

Prayer is religion in act—that is to say, real religion. It is prayer which distinguishes religious phenomena from all those which resemble them or lie near to them—from the moral sense, for instance, or aesthetic feeling. If religion is a practical need, the response to it can only be a practical action. No theory would suffice. By prayer, I mean, not an empty utterance of words, nor repetition of certain sacred formulas, but the movement of the soul putting itself into personal relation and contact with the mysterious power whose presence it feels even before it is able to give it a name. Where this inward prayer is wanting, there is no religion; on the other hand, wherever this prayer springs up in the soul and moves it, even in the absence of all form and doctrine clearly defined, there is true religion, living piety.

It will be evident from this quotation that though M. Sabatier's idea of religion, as a feeling of dependence on the Eternal, appears to agree with that of Schleiermacher, it, nevertheless, contains an essential element which is lacking in the conception of the great German preacher and philosopher. In our author's view, religion does not fully arise in the soul till the passive feeling of dependence on the Father within us is accompanied by the free activity of the human spirit in prayer, and in practical self-surrender to God's living voice in the conscience and

the heart. Religion is, accordingly, a free act as well as a feeling of dependence and resignation. Hence, with M. Sabatier, as with Dr. Martineau, true morality and true religion are in their essence indivisibly united; and whenever the human mind endeavours to treat them as separable, religion is rendered incomplete, and morality is deprived of the chief source of its vitality and energy.

At the conclusion of this exposition of what M. Sabatier calls 'the psychological origin of religion,' he distinguishes what he regards as religion from what is called 'natural religion.' He, somewhat arbitrarily, as we think, defines natural religion as a religion without prayer, and as, therefore, in his sense no real religion at all.

Natural religion (he says) deprives man of prayer; it leaves God and man at a distance from each other. No intimate commerce, no interior dialogue, no exchange between them, no action of God in man, no return of man to God. At bottom, this pretended religion is nothing but philosophy. It arises in periods of rationalism, of criticism, of impersonal reason, and has never been anything but an abstraction. The three dogmas in which it is summed up—the existence of God, the immortality of the soul, and the obligation of duty—are but the inorganic residue, the *caput mortuum*, found at the bottom of the crucible in which all positive religions are dissolved. This natural religion, so called, is not found in Nature; it is no more natural than it is religious. A lifeless, artificial creation, it shows hardly any of the characteristic marks of a religion. For the moment, it may seem to have the advantage of escaping the attacks of scientific criticism. On trial, it is found to be less resistant than any other. The selfsame reason that constructed it destroys it, and its dogmas are perhaps more compromised to-day in face of modern thought than those it professes to replace.

These pregnant words are surely not devoid of deep significance for our readers and for ourselves. They are, we think, in large measure applicable to the Deism of the last century; but we may confidently assert that they are in no way descriptive of the religious position of those who have fully imbibed the ideas of such profoundly spiritual teachers as Channing, Thom, J. J. Tayler, Martineau, Brooke, and Drummond.

In the latter part of this first book, M. Sabatier discusses the relation of Religion to Revelation, Miracle, and Inspiration; but our present space is exhausted, and these topics may be fittingly included in a second paper, which will treat of M. Sabatier's view of Christianity. CHARLES B. UPTON.

A PORTRAIT OF RENAN.*

MADAME DARMESTERER well calls her *Life of Ernest Renan*, a 'Portrait.' A portrait it is, and a portrait drawn with a very loving hand. One does not often meet with a picture of one who has held large place in the public mind, so brilliant or so life-like. The authoress was thrown into intimate and affectionate association with the Renans; and happy is the strange, fascinating, faulty scholar that reverence and gratitude have presented the world with so touching and sympathetic a representation of his personality and his achievement, to be set beside the severer criticisms which his writings have inevitably provoked.

Most English readers find in Renan the very quintessence of a Frenchman; what

impresses Madame Darmesteter most is how the Breton blood has modified the French characteristics. The Jesus of Renan appears to many of us a French Jesus; Madame Darmesteter is more inclined to think him German. 'This Christ,' says she, not, surely, without some little confusion, 'is too Celtic, too German; he is too much like Ernest Renan.'

It is not, however, with the criticism of particular books of his that this volume is occupied, except so far as they illustrate his story and his character. It is with the man himself—that wonderful, inconsistent compound, not indicated amiss by the likeness that stands as frontispiece, with the small twinkling eyes and the large mouth and heavy jaws, with the look of *bonhomme* mingling rather queerly with that of force and power, and the kindly scepticism flitting across the brow.

The story of Renan's youth is admirably told, and we seem to see the awkward lad with the uncouth movements and the big head, slouching up the hill at Breton Tréguier, the vast talents as yet latent, the pet and pride, for all his uncouthness, of his devout and devoted mother and of that thoughtful elder sister, Henriette, who was to be to him for so many years both providence and conscience. His affections and his ambitions alike point to the priesthood as his career; it is Henriette who, from her distant post as governess in Poland, quickens his wakening scepticism and tears away those self-deceptions of conscience by which he would justify himself in assuming the sacred office though his intellect rejects the creed.

Dupanloup and the priests of the Sorbonne strove hard to save the brilliant young Breton to the Church. They were ready to tolerate his doubts, but he must conform to outward usage; and it was finally the cassock, not the creed, that drove him into the last revolt. Then came a period of obscurity, poverty, depression, through which, first his sister's letters, and at last her presence, carried him without defeat. She, too, during these early years of toil, was his severest literary critic, ruthlessly pruning his style of its irony and too discursive fancy; and he bowed to her decisions as to those of a Calliope or a Clio. We may set down, as the turning-point of his outward fortunes, the day when Michel Lévy, the famous publisher, called. Says Renan:—

What was my surprise when, one morning, a stranger of pleasant and intelligent appearance entered my attic. He complimented me on certain articles of mine which had appeared in the Reviews, and offered to unite them in a volume. Thereupon he produced a stamped document, stipulating terms which I thought astonishingly generous, so much so that when he asked if all my future works should be comprised in the treaty, I consented.

The story of Renan's betrothal and marriage is brightly told, including the initial jealousy and the subsequent generous welcome with which Henriette received the bride. Then comes that notable journey to Syria, by imperial commission, to which we owe the vivid and sparkling chapters of the 'Vie de Jésus.' The New Testament and Josephus were the only books of reference of man's device on which the great biography was founded. But the biographer gazed on the hills and vales of Palestine, and all his imagination was filled with the scenes of the pregnant drama there enacted so many centuries ago. Hence, at once, the failure and the success of his devoted effort,—the utterly uncritical

* 'The Life of Ernest Renan.' By Madame James Darmesteter. London: Methuen and Co. 1898. Six Shillings.

estimate of sources, only partially corrected in the thirteenth and succeeding editions by subsequent study, and no less the graphic touches, the wealth of scenery, the 'smack of the soil' that give the book its life and vigour. Henriette and he toiled with enthusiasm at their task.

Thrown full length on his Syrian rug, his books and papers scattered round him, he wrote hour after hour in the fervour of a veritable inspiration. Henriette was his perpetual confidant; as soon as the page was written she copied it fair. When at last the night fell, the clear, magnificent, oriental night, brother and sister rose and sought the terrace on the house roof. There they would speak at last of the day's silent work, and she would make her reflections, often profound, always pregnant with that fine moral tact of which she had the secret. 'Many of them,' her brother has said, 'were to me as veritable revelations.' 'This book,' she would say, 'I shall love,—because we have done it together, and because I like it.'

But she was not to see it completed. The last dread scenes of the Nazarene's biography still remained to paint when fatigue and climate wrought their revenge alike on brother and on sister. For many hours both lay unconscious, and at first unattended, stretched upon the floor in sudden malarial collapse. He recovered. Henriette was laid in the vault of Zakhia, under the palms of Amschit.

Madame Darmesteter dwells on the immense influence which this remarkable woman exercised on Renan for long years after her death. But that pure and bracing influence at last began to wear away. 'Those impulses towards irony, towards frivolity, towards scepticism which Henriette had not loved,' asserted themselves with increasing power as the *savant* drew on towards old age.

The remainder of Renan's life is hardly of equal interest with the early struggles crowned with the achievement of his most famous work. Yet Madame Darmesteter gives us many a graphic scene in the later years. Renan's thought was peculiarly susceptible to the impression of outward events, and both the Revolution of '48 and the dark days of the Commune deeply scored his writings. The great disenchantment darkens the pages of the 'Anti-christ.' Speaking of '71 and the barricades, 'Renan's heart,' writes his biographer, 'broke then, I think.' And again: 'Something died in him then; the Breton, I think.' His career is traced with never-failing picturesqueness—historian, scholar, philosopher,—politician,—man of society. As politician, he became more and more alienated from any true democratic feeling. More and more he inclined to view the masses as mere waste material, whose only use is as the necessary condition for the evolution of the enlightened few. Sturdily does Madame Darmesteter maintain the fidelity of her hero to the highest code of duty; and many touching instances she produces of his steadfast discharge of his obligations, even in the hours of utmost weakness and depression. But the evidence seems clear that that most deadly of all doubts was slowly eating into his heart,—the doubt whether even moral good is really better than its opposite. The 'Philosophical Dramas' have more than one ugly blot. It can never be forgotten that, once at least, Ernest Renan expressed the doubt whether the libertine after all may not have lived as wisely as he who has been chaste. He had a real belief in religion as an imperishable element of human nature. But was there any objective reality

corresponding to the subjective emotion of religion? His feet were not firmly planted on the rock of a philosophically justified ethical theism. Does God hear our prayer? He writes:—

The strange thing is that nothing shows if our protestations have found a hearing. When Nimrod shot his arrows into Heaven, they came back to him tipped with blood. We have never received any response at all. O God, whom we adore in spite of all, Thou art in truth a Hidden God!

But, dark though be some of the lines that score the story of Ernest Renan, he was a man of splendid gifts and of many noble qualities. Literature would have been poorer if he had not lived. Whatever be our verdict on his contributions to the philosophy or the history of religion, his writings will not soon lose their singular fascination. And whatever be our verdict on the man himself, it is hardly possible to praise too highly the literary skill, the artistic brilliancy, or the devoted loyalty of friendship which gleam on every page of Madame Darmesteter's story of the *savant's* life. Let us close with the account she gives of her first impression of him who was afterwards to be to her a friend so cherished and so honoured:—

I knew him only by repute as a heretic (that was attractive) and a philologist (which seemed less interesting). But, after the first half-hour in his company, I saw that here—here was the Man of Genius! I thought him like the enchanter, Merlin—not Burne-Jones's graceful wizard, but some rough-hewn, gnome-like Saint-Magician of Amor. What a leonine head, with its silvery mane of soft, grey hair, surmounted that massive girth! What an elfin, delicate light shone in the clear eyes, and lurked in the sinuous lines of the smile! How lucid, how natural, how benign the intelligence which mildly radiated from him! At first I had thought him ugly, I confess. But as he spoke he grew almost handsome. The great head, held on one side, half in criticism, half in propitiation, was so *puissant* in its mass; the blue eyes beamed with wit and playful kindness.

R. A. ARMSTRONG.

SHORT NOTICES.

The Ideal Life. There are fifteen addresses, mostly short, in the volume which bears this title, and which preserves for his admirers some of the more fugitive productions of the late Professor Henry Drummond. The general character of the thoughts presented will be readily guessed by anyone familiar—as who is not?—with Professor Drummond's books. There is here, however, added to the attractive clearness and much vividness of illustration a certain religious tenderness such as a man might permit himself to exhibit in the circle of sympathetic listeners, but would rather shrink from exposing to the criticism of the general public. It is, perhaps, not unfair to say that we find at times a flavour of 'preachiness,' which takes away from our profit in reading the book. No one was better able to tune himself to his audience than Professor Drummond, and we fancy he would have wished to do a good deal at these fragments before consenting to address them to the world at large. If the reader will not expect too much, seeing the name of the author, he will probably gain more than he expected. The themes, at any rate, are of universal interest amongst those whose faces are set Zionward, and the volume will help preachers here and there to new veins of meditation. (Hodder & Stoughton. 6s.).

The Ideals of Burns. By Alex. Webster. Few men have shown a more earnest and faithful desire to make the world familiar with the very advanced and heterodox views of Scotland's greatest poet than Mr. Webster, of Aberdeen. The little book before us consists of seven addresses, dealing with 'The Cottar's Saturday Night,' 'The Holy Fair,' 'Tam o' Shanter,' 'Address to the Unco' Guid,' 'Man was made to Mourn,' 'Holy Willie's Prayer,' and the 'Address to the Deil.' Mr. Webster compares the sentiments of these poems with present-day Scotch orthodoxy, much to the disadvantage of the latter. The volume contains much fresh, vigorous thinking and writing on some of the theological and social questions of our own time. Occasionally the author finds more in, or reads more into, the poems than we think an ordinary reader would be able to easily discover. The poems are used as texts for sermons, and so there is no careful, methodical analysis and exposition of the poems themselves, such as the mere literary man would have given us. Mr. Webster has evidently a message to deliver, and he skilfully employs the selected poems of Robert Burns to illustrate and drive his message home to the minds and consciences of his readers. Three of the discourses have already been published as McQuaker Trust Lectures, or tracts. There are many people in England, as well as Scotland, who will find light and guidance in the pages of Mr. Webster's little book. (Philip Green. 1s. 6d.).

THE NATIONAL HOME READING UNION.—I.

FOREMOST among promising signs of the times is the change which is taking place in the aims and methods of philanthropists. Enlightened helpers of their fellow-creatures try to encourage self-help and self-reliance; and the old-fashioned charity, which contented itself with simply giving doles of money, is discountenanced by an ever-increasing number of thoughtful men and women. Sympathisers with this modern development, who are on the watch for ways of wisely helping, and who want to do something towards making 'the world more home-like,' should welcome the scheme proposed by the National Home Reading Union for widening the horizon and brightening the dull lives of the toiling multitudes in our great towns.

The general aim of the Union is to 'develop a taste for recreative and instructive reading among all classes of the community'; but among its special efforts is the design of influencing the working classes; and one method of effecting this is through the formation of social reading circles.

Connected with the General Course Section of the Union, schemes of reading are drawn up specially adapted to the needs and interests of artisans. Lists of books are prepared on such lines as the nineteenth century labour movement, high-class fiction, travel, biography, branches of science, etc., and a monthly magazine is issued, which contains brightly written articles by competent writers, introducing readers to the books recommended, and explaining any difficulties likely to occur in the course of the reading.

It is a common complaint among intelligent working men, that, amid the bewildering mass of books weekly issued from the press, it is difficult to choose wisely without

a guide. The National Home Reading Union, by its book-lists and magazine articles, furnishes this much-needed help; and, by forming readers into circles where the books which are read at home may be discussed, provides a social element and a stimulus to study.

A typical example of such a circle may be given. It opened with five members—men of different trades. The first book chosen from the Union list was the 'Life of Cooper, the Chartist.' One among the number proposed to write an essay on the subject, to be ready by the next meeting, for the promotion of discussion, and, in addition, offered the use of the room behind his shop for the fortnightly circle meeting-place. A secretary was chosen out of the number to send out notices, forward the members' fees (1s. 6d. a year) to the London office, distribute the monthly magazines, etc.; and so a beginning was made of a circle which is now flourishing and increasing, and is the means of bringing new interests into many monotonous lives.

Such circles ought not to be difficult to form. Who does not know, in connection with tradespeople, guilds, dress-makers, apprentices, parents of Sunday scholars, members of provident societies, etc., persons to whom the chance of companionship and stimulus in reading would be a boon? The circle meeting-place may be a working man's kitchen or parlour, a club room, a schoolroom, it matters not where; the circle may consist of neighbours, fellow workpeople, members of a family, it matters not who they are. A little corner of the world is made brighter, and a few people are lifted to a higher plane by the introduction to new thoughts and wider interests. The expense is trifling. The books recommended for reading, all published in cheap editions, can be lent from one to another, or borrowed from a Free Library; and experience shows how the good influence of the circle goes into the homes of the members, cheers the dulllest day's work, and raises character and tastes.

So much for the beneficial influence of the Union on the better class of working people. What of the down-cast, tempted multitudes, who have no interests to save them from the brightly-lighted public-house and the craving for drink, which is their awful heritage? Has the National Home Reading Union any power to touch this large section of the population in our crowded towns?

Just here it is that the Union shows itself in sympathy with the modern philanthropy which aims at the elevation of character and the establishment of friendly personal relations between rich and poor. For men and women of culture and leisure, according to the National Home Reading Union plans, are urged to take upon themselves the office of circle-leaders, and to gather round them, once a week or once a fortnight, those who so sadly need friendly help in their dull, tempted lives, bringing their own experience, information, and enthusiasm to brighten the talk over the reading, and open new fields of enjoyment to those who have so few chances to enter them.

In this way the National Home Reading Union allies itself with the temperance movement. A popular preacher in America tells us how much he owed, when a blacksmith's apprentice, to the stray books that came within his reach. 'The hunger to read,' he says, 'once awakened, never left me. Give a boy a passion like this, and you

give him a lever to lift his world. There were two or three more of my mind about books. We became companions, and gave the roughs a wide berth. The books did their work, too, about that drink, and fought the devil with a finer fire.' There was a case of circle-forming before the National Home Reading Union days. There are many towns in England now where social reading circles are proving grand rivals to the public-house.

One who knows human nature well tells us that 'men and women fall on the leaning side.' If we can introduce higher tastes and occupations into dull lives, shall we not gradually elevate character, and little by little the good influence will spread from one to another? Many a district visitor can tell how a man who has fallen into intemperate habits has been turned away from temptation by some opening to new and interesting employment. So the cheering social influence of the circle will attend a man in his day's work and his formerly unoccupied leisure; and home and wife and children will all benefit, because fresh thoughts and wider horizon have opened out before him.

An Introductory Section has been established this winter in connection with the Union for working people, with the view of attracting those who have hitherto had no interest in reading, and who might be a little daunted by the greater requirements of the General Course Section described in this paper. The annual subscription of 6d., simpler magazine articles, and list of books, may be found satisfactory in many cases of circle-forming. Full information concerning both Sections and the general work of the Union can be obtained from the London office, Surrey House, Victoria Embankment, W.C.

FRANCES E. COOKE.

THE CHILDREN'S COLUMN.

You know the story of St. Francis of Assisi, how he preached to the birds. 'Brother birds,' he said, 'greatly are ye bound to praise the Creator, who clothed you with feathers, and giveth you wings to fly with, and a purer air to breathe, and who careth for you, who have so little care for yourselves.'

That was very well for once, but birds have much more right to preach to us than we to them. So our Master thought. To him the birds were the preachers, preaching lessons of trustful patience to mankind. This is what he said:—

Behold the fowls of the air (Matthew vi. 26).

1. *The fowls.* That is the old word, almost gone out of use, but we keep it in sea-'fowl,' and we speak of 'fowler' and 'fowling'-piece, and of fish, flesh, and 'fowl.' The 'fowls' are simply the birds.

2. *Of the air.* Or 'of the heaven.' Birds are children of air, just as flowers are children of light. They are almost made of air, as Mr. Ruskin says somewhere. They are like air itself, tossed up into form and happy, sensitive life.

3. *They sow not, neither do they reap, nor gather into barns.* That is to say, they do not work as men work, but they work very hard for themselves and for their young, building nests and seeking food, and always in a bright, eager, untiring way.

4. *Are not two sparrows sold for a farthing?* (Matthew x. 29). Just as 'Lily' stands for many field flowers, so

'Sparrow' in the Bible denotes almost any 'chirping' bird. They were cheap enough to be sold two for a farthing, and so common that the buyer, for another farthing, might have another bird thrown in, and five would be sold for two farthings (Luke xii. 6).

5. *One of them shall not fall on the ground without your Father.* God feeds the sparrow, and follows its flight, and marks its fall. And what the birds seem to say is, 'Are not you of more value than many of us, and, if God cares for us, will He not care for you? Therefore, do not fret about the morrow, but take the work and the food and the evil of each day as we do.' That is how the birds in the Gospels preached to St. Francis in his cell.

Still there are some things birds do which would not be right, if they knew better. The Cuckoo plays sad tricks upon little birds not as clever as itself. The House Sparrow is a sly rogue, for he will sometimes wait till a Swallow's nest is finished, and the walls dry, and coolly walk in and turn the owner out. Then there is the Skua, a sea-bird, which lets the gulls and terns fish and fish till they can seize no more, and then literally takes the food out of their mouths. I have heard, too, of Parrots, and known one or two Jackdaws, whose ways were not all to be commended, for it is just as easy for birds, as for children, to learn bad manners.

The Bird notes in the Old Testament are very interesting. Let us look at a few places. The Crane, and the Swift, and the Dove are emblems of mourning (Isaiah xxxviii. 14); the Swallow's nest of desolation and ruin (Ps. lxxxiv. 3); the Partridge of persecution (1 Sam. xxvi. 20; Jer. xvii. 11); the Pelican of unhappy loneliness (Ps. cii. 6; Isa. xxxiv. 11; Zeph. ii. 14); the Turtle Dove of timidity (Ps. lxxiv. 19); the Eagle, or Vulture, of parental care (Exod. xix. 4; Deut. xxxii. 11, 12). The writer of the Book of Job is not quite fair to the Ostrich (Job xxxix. 14-17), but then 'Dotterel' (little Dolt), and 'Loon,' and 'Goatsucker' are names which we have given to birds, just as little deserved. There is one passage, and one only, which speaks of a song-bird caged, or at least in captivity (Job xli. 5); and in another there is a pretty reference to the Pigeons swarming up to the latticed openings of the dove-cotes (Isa. lx. 8). For the migration of birds, see Jer. viii. 7.

In the New Testament, the Dove, you remember, is the symbol of God's Holy Spirit (Matt. iii. 16); the Hen—by this time the Jews had begun to keep domestic fowls as well as pigeons—gathering her chickens under her wing, is an image of Christ's own yearning love (Matt. xxiii. 37); whilst the Cock becomes a sign of warning to those who, like Peter, are tempted to deny him (Mark xiv. 72).

There was one little note of bird-life which Jesus chose as a special note of his followers:—

Harmless as Doves (Matt. x. 16).

Think of this little parable, in three words, for we shall have more to say about it next time. E. P. B.

MANY children will be grieved to hear that 'Lewis Carroll,' who wrote 'Alice's Adventures in Wonderland,' is dead. He lived at Christ Church, the great College at Oxford; and many little girls, like 'Alice,' have been made happy by being asked to come and see him in his rooms,

The Inquirer.

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LONDON, JANUARY 29, 1898.

A GREAT TRADITION.

THE tribute of honour and affection paid to the memory of Mr. THOMAS ASHTON comes to us as a fresh reminder of what, as a religious community, we have owed for many generations to strong and faithful men.

From the early years of last century, the people known as English Presbyterians are seen to have become a separate community, divided by a broader conception of religious tolerance and catholicity from their Independent brethren. They were a people quiet and undemonstrative, worshipping with unaffected piety in the meeting-houses which, since the days of persecution, they had been permitted to erect, and pursuing their daily avocations in a like spirit. In many an old country town, as also in London, these meeting-houses were to be found, and the congregations gathering in them were known for their sterling integrity, for the diligence in public service of their leading men, their generous and wisely-directed charities, their unswerving loyalty to principles of freedom, and in a very special degree the practical interest they took in the education of the people.

From those early days we have inherited a great tradition—a tradition of good citizenship, of freedom in the Church and in the State, of earnest religious life not separated from daily duty, of strength and means freely given for every good cause. Generation has followed generation, in honoured families, whose names are to us as household words, and the line of honourable and beneficent public service, and of brave and humble testimony to the things of God, has been unbroken. And not only has there been this faithful continuance, but one good tradition has been strengthened by another—to the old English Presbyterian has been added that of the Society of Friends. For we are thankful to have received into the fellowship of

our religious life not a few families, who had for their inheritance the earnest piety, the gracious humanity, the single-hearted devotion to duty, the unwearying philanthropy, which for generations had characterised the people of whom were JOHN WOOLMAN and ELIZABETH FRY. When we recall what we have owed to strong and faithful men, these also are not to be forgotten; and it is a peculiar pleasure to recognise a kinship, which in some instances has been drawn into a nearer union, with those from whom we have learnt so much, and with whom we now share a common ideal of the spiritual life.

The men who have most conspicuously upheld the great tradition of our people may have been endowed with varying gifts and graces, but there has been in them one spirit of loyalty and unselfish devotion to high ends. When we recall some of those who have most recently passed from our midst—such men as THOMAS ASHTON, JAMES HEYWOOD, GEORGE HOLT, JOSEPH LUPTON, and HENRY RUSSELL GREG—and these are but a few out of a much larger company—we know the type of manhood in which we have rejoiced, and by which we have been upheld. And we may, indeed, thank God that the succession is still unbroken; that while the elders must, one after another, enter into their rest, there still remain in the younger generation those who bear the honoured names and have inherited, and proved in worthy use, the same honourable manhood. Some, indeed, may have forsaken the religious fellowship of their fathers; but there are others who remain steadfast in the freedom, which is their birth-right, loyal to great principles, and devoted to high aims, as good citizens, strenuous, modest, and unselfish in the service of their fellow-men.

And even if the day should come when, in our religious community, the old names are heard no more, yet the inheritance we have received from those good men need not be lost. They have given themselves to us—the strength of their manhood, the ideal of their faithfulness—and by God's grace that noble influence may remain, and live again in those who are faithful to the same principles, though not perhaps of their blood. We as a people can no longer be rightly called 'the English Presbyterians'; new elements have come in, the conditions and relations of our common life have altered; but not for that reason do we lose our Presbyterian inheritance. Our life is enriched by that great tradition, our standard of integrity and loyal public service is exalted, and we have learnt the lesson of a reverent, progressive religious life, based upon the principles of freedom and catholicity. We shall best honour the memory of faithful men by being ourselves faithful in a like spirit, with humble and strenuous persistence, with reverence and confident hope, knowing that, as they were sustained, so we may be, in the same freedom, and the same fellowship of living souls. The God of our fathers is not less our God.

OBITUARY.

MR. THOMAS ASHTON.

It is with deep regret that we announce the death of Mr. Thomas Ashton, at his residence, Ford Bank, Didsbury, Manchester, on Friday, January 21. Having been, for his age, a strong and active man up to the month of November, 1896, when he was taken seriously ill, he had for the last fourteen months been an invalid, and he passed away—after his long illness, borne with an uncomplaining patience that was characteristic of his moral strength—at the advanced age of seventy-nine, and only a week or two before reaching his eightieth birthday. The long life thus closed has been nothing less than noble in the truest sense. Mr. Thomas Ashton was born at Hyde, in Cheshire, in the year 1818. The Ashtons have a family record going back beyond the beginning of the eighteenth century. In the trust-deed of the original Hyde Chapel in 1708, occurred the names of Joseph Ashton, sen., Samuel Ashton, Robert Ashton, and Joseph Ashton, jun. They were of the stout old Presbyterian stock, in which allegiance to civil and religious liberty was ingrained. Mr. Thomas Ashton's great-grandfather, Benjamin Ashton, was, more than a century and a half ago, engaged in the cotton trade, and farmed his own land at Gee Cross, where Hyde Chapel stands, and from which most of the families who have made the Hyde of to-day took their origin. In those early days of the cotton industry, while the cotton weft was spun in Lancashire, linen warps were imported from the north of Ireland; and it was Benjamin Ashton's business to get the cloth thus compounded woven in the hand looms of the district. From such rude beginnings has grown the great business house of the Ashtons, which has taken a foremost place amid the industries of the North of England. In 1824, Mr. Thomas Ashton's father, also bearing the name of Thomas Ashton, surrounded by him, as by his son, with honour, became the head of the firm. Living amid his hands at Flowery Field, he was much more than an employer; he was like a father to his people, feeling, and fulfilling, his responsibility toward them, and providing by every means in his power for their material, intellectual, moral, and religious welfare. He was among the first manufacturers to establish day-schools for the children of his work-people; and richly was his devotion to the cause of education inherited by the son, whose master-passion it became. The latter, of whom we are writing, was, with many other men of note, educated at Liverpool, at a school kept by a Mr. Voelke, and one of his teachers was Mr. Brunner, the father of Sir John Brunner, Bart., M.P., to whose influence he often expressed his indebtedness. There Mr. Ashton formed life-long friendships, among others, that with Mr. William Rathbone. At the age of eighteen, proceeding to Heidelberg for the completion of his education, the great Universities at home being shut to him as a Nonconformist, Mr. Ashton returned to enter the business of which his father was the head, and in time he became its leading spirit. His business life was connected with two firms: Messrs. Ashton Brothers & Co., cotton spinners and manufacturers, of Flowery Field, Hyde, and Messrs. Thomas Ashton & Sons, shipping merchants, of Manchester. On becoming their head, he showed his great business

capacity; and his courageous and enterprising management placed his concerns in the forefront of the commercial and industrial undertakings of the Manchester district. But it was not for this that, in his business relations, he was most remarkable. He felt, in an extraordinary degree, his obligations to his workpeople. The connection between him and them was wonderfully close. He did not, like his father, live in their midst at Flowery Field, but eight miles or more away, in his beautiful home at Ford Bank. But distance did not part him from his people. They were always in his thoughts, and to raise the conditions of their life was his nearest concern. They toiled for him, and he cared for them. Never was a closer relation of the kind than—descending from the old family life and family home at Flowery Field—existed between Mr. Ashton and the 2000 hands he employed.

Married in 1851, to Elizabeth, daughter of Mr. S. S. Gair, of Liverpool, he, with her and their large family of children, have taken a deep personal interest, that has been quite touching, in the welfare of the large community that looked to the Flowery Field mills for their livelihood. And the interest was returned in such measure that all the joys and the sorrows of the Ford Bank household have entered the doors of the hundreds of homes where the work-people dwelt, to find in them a sympathy so close that one of 'their own' might almost seem to have been born, or married, or taken away by death. No wonder such affection was felt for Mr. Ashton and his family, and is abounding felt for them now, when it is remembered what he did for them. In the terrible years of the cotton famine, he was not only one of the foremost on the central relief committee, and one of the most generous donors to its funds, but he kept his own mills going—on short time—all through that period of distress, at a cost it would be hard to estimate. The soup kitchens then established, moreover, were not allowed by him to conclude their labours locally in Hyde when the occasion that called them into existence had passed away, but, mainly by his generosity and initiative, a sick kitchen was set on foot in their place; and for years it has been at work, giving renewed health and strength to operatives and their families recovering from sickness. This is only one of the things that Mr. Ashton did for his native town. He took its whole population into the embrace of his generous soul, without regard to creed or party. They were his neighbours, and he gave them the service of his might and his means. He was their heart and soul, and the beautiful relation of mutual affection between him and his work-people spread all through Hyde. There was something patriarchal about it. He was the mainspring of everything good in the place. Not only was the Flowery Field school, with its splendid buildings and its 1200 children, maintained by him in its high state of efficiency at a great cost, willingly borne, but his hand was always in his pocket for the higher education of the borough; he was the chief supporter of the Mechanics' Institution and the Technical School, and founded scholarships to enable Hyde students to pass on to Owen's College. Moreover, in his large, unsectarian soul, there was a universal sympathy with every religious body, and he gave, with impartial hand, to all.

Living in a suburb of Manchester, and having there his warehouse and central

business offices, he became a Manchester man, and in time among the first of Manchester men. His great nervous energy, his indomitable will, his quick and decisive judgment, his moral steadfastness, his fearlessness, his self-reliance, his great intellectual power, not showy, but none the less commanding, made him a born leader of men, sure to come to the front wherever he was, and certain to win influence of the highest kind, because every faculty he possessed was devoted, without one thought of self-advancement, and without a particle of ostentation—indeed, with a hatred of display—to the great and noble causes to which he dedicated his life. It was thus that in Manchester, as in the smaller life of Hyde, in which he had been reared, he threw himself into the work of the higher education, and became a great lover and promoter of art. Especially by him, far more than all others, by his gifts, but chiefly by his over-mastering determination and persistent labour, was the fine new Owen's College built and endowed. He was the most potent beggar, as he was one of the most generous givers, ever known in Manchester, for any cause on which his heart was fixed, and he got the money he required—£211,000—and the thing was done. As Chairman of the Executive Committee, he was mainly instrumental in steering the College barque through the shoals and quicksands of Parliamentary waters by his sagacity and resource. Owen's College is his enduring monument, and his memory will be for long years enshrined in the hearts of the thousands whom he has helped to high culture in the new University of the North.

Mr. Ashton was an ardent politician—a Liberal to the core by inheritance and by conviction. In Hyde, altogether towering above others in the Liberal party, in Manchester, too, he soon began to take the lead, and in time became and remained to the close of his political activity the acknowledged leader of the Liberal party. He was placed in the post of Chairman of the Liberal Election Committees. No one fought political battles more keenly. He was a general whose army implicitly trusted their leader. His grip of the situation was so strong and quick; his judgment so clear; his action so direct; his honesty so incorruptible; his Liberalism, born of the grand old days of the Anti-Corn Law League, when Manchester Radicals led England, so 'thorough.' We do not believe there was ever a fairer man; with all his keenness, he would rather have lost every election to which he put his hand than win by a shady trick. So he never made an enemy.

More than once or twice he was urged to stand for Parliament, but—with his clear insight into the realities of life—he put aside all such personal ambition, knowing that he could do the most good—the only thing he cared for—by giving himself in the future, as he had done in the past, to the district in which he had been born and bred, and in which his influence grew with the growing years. So he again and again refused a seat in Parliament, as he refused a Baronetcy, and his proudest title remained 'Thomas Ashton, of Hyde,' to his dying day. Honours, however, came to him, whether he would or not. He was Justice of the Peace, Deputy Lieutenant, High Sheriff; one of the select band of Freemen of the City of Manchester, and Graduate of Victoria University, and thrice Mayor of Hyde. Such honours were nothing to him in themselves.

His one ambition was to do good, and he did it, as few men have done.

In religion, by inheritance a Unitarian, he was one by intense conviction; and, of all the causes he served in his long life, none was dearer to him than that of religious truth. He was large hearted and broad souled in this as in all things. With the old fine strain of Presbyterian blood in his veins, he was an ardent believer in liberty of conscience and in the free search for the truth of God, leading men on and on to an ever more perfect day. To promote this was one of the foremost aims of his life. In its prosecution, he was one of the staunchest members of Hyde Chapel, where his ancestors lay buried, and where, before his day, they, with other thoughts and beliefs than his own, had worshipped in spirit and in truth, leaving the future free and open as the breath of Heaven, that those who came after might enter into its brighter light and richer thought. To this glorious liberty of thinking, which was his heirloom and his birthright, and to which he owed his own belief, he was devotedly attached. He drove on Sundays with his family—eight miles there and eight miles back—to worship in the dear old religious home of his fathers, and to keep alive upon its altar the flame lighted in the bygone years. He was not one of those whom great wealth and a high position and social inducements weaned from allegiance to Dissent. He was too true and too noble for that, a very pillar of the Chapel he loved, and to which he largely gave his money, but to which he gave the most in giving it the devotion of his life, and the inspiration of his presence. He was deeply interested in the religious welfare of his workpeople, and built for them the beautiful Flowery Field Church, of which Mr. Thomas Worthington was architect, that within its portals they too might pay to God the homage of free souls. He was a generous donor to the East Cheshire Christian Union, and to Unitarian mission work in the Manchester district. Like his friend and beloved pastor, Charles Beard, he was not enamoured of sectarianism. Truth, to him, was far larger than his own Unitarian thought, and his most heartfelt devotion was given to Manchester New College, over whose threshold, at Oxford, is inscribed the motto: 'Truth, Liberty, and Religion.' He was ever one of its most strenuous supporters, for years its treasurer, exercising a commanding influence in its councils. He was one of the pioneers of the movement, in association with Dr. Charles Beard and Mr. Robert Darbishire, to remove it to Oxford; he bought a plot of land in St. Giles', to be available for the College in case it might wish to become its purchaser, a service none the less great that other land was eventually taken. He gave largely to the Oxford building fund, and was ever in the foremost rank of those who devoted their time, their thought, and their means to advance the cause of the highest culture of the ministers of God, who should go out from the College doors. In the same spirit was all his long record of service of religious truth and enlightenment on the Hibbert Trust, of which for many years he was a most influential member.

Of his private life and personal character, we hardly venture to speak. His home was the centre of his life, its atmosphere was one of duty, to be punctually performed by all within it, and of affection too sacred for speech. With his native shrinking from

expression of his emotions, there was within him a well of such deep feeling as only the strongest natures know. He was a friend to be trusted to the death, true as steel, and as wise as true. Those who possessed the rich treasure of his friendship will thank God for it while memory lasts, even as now they feel that one of the supports of their life is gone. He was one of the noblest men of our time.

At the funeral on Monday, at the Manchester Crematorium, there was a great gathering of leading citizens and representatives of public bodies and institutions of the district. The service was conducted by the Rev. H. Enfield Dowson, of Hyde Chapel, Gee Cross, who, in the course of his address, spoke as follows:—For him, taken in his honoured old age, there is no cause to grieve. By few has life been more fully lived; by few have the ends chosen been more richly attained. If successful work is the greatest happiness in life, few can have had greater happiness than Thomas Ashton. He lived to see the garnered harvest of many of his labours; and if the possession of high influence is the noblest thing on earth, such—spreading far and wide—has been his priceless privilege, won by his powerful individuality, but won most by his single-minded purpose. For I never knew a man more absolutely free from the meaner kinds of ambition. Of the highest ambition he was full to overflowing. He had all the faith—of a nature of great and commanding energy—in himself, and in his power of doing the things to which he set his hand. He set his hand, as you know, to many a noble undertaking, with a fearless courage and a strenuous determination that drew weaker men along with him in their current. All his intellectual strength—and it was great,—all his nervous vigour—and it was compelling,—all his power of will—and it was masterful,—were put forth in the service of the one ambition of his life, to get the things on which he set his heart, for the good of men, done. With a marvellous directness, with a combination of native sagacity, of practical ability of a high order, and of a moral purpose that never wavered, he made it his aim to live a life of the highest possible beneficent effectiveness. In his mind, life was a sacred trust placed in his hands for high purposes, and he looked straight at the reality of things. He would not take a single step from his path for any of the vanities that so often delude meaner natures. Any form of self-aggrandisement or display was abhorrent to him, not only from his moral elevation lifting him above such things, but also from his sense that it would be a hindrance to the high work of his life, that it would be following a mere empty shadow, to the neglect of the substance. It was in such wise that he gave his life to the service of high principles, to beneficent labours in his native town of Hyde, and in his larger home of the city of Manchester, gathering in as well no small section of the people around this teeming centre. In thinking of him I always call to mind the words of Elisha to the Shunamite woman: 'Behold, thou hast been careful for us with all this care; what is to be done for thee? Wouldst thou be spoken for to the King, or to the captain of the host?' I remember her reply: 'I dwell among mine own people.' Thomas Ashton chose, like the Shunamite woman, to dwell among his own people. Had he pleased, the doors of Parliament would long ago have been opened to him,

and had he entered them, he would have won great influence by his strong personality, by the force of his convictions, by his rare political knowledge and insight, by the trust he put in the people, by his love of justice, and by his enthusiasm for the liberty, enlightenment, and welfare of all classes of the community. But he said 'No.' He knew he could do most good 'dwelling among his own people,' and going in and out amongst them, fulfilling the obligations of neighbourhood and of the employer of labour. What to him compared with that were Parliamentary honours or the gilded bauble of a baronetcy? And now his monuments are around us, like Owen's College. But his best and noblest monument will be his example—his pure integrity, his incorruptible honesty, his unflinching courage, his undemonstrative depth—for there never was a man of whom it was truer that 'still waters run deep.' His best monument will be in his stainless honour, his breadth of sympathy, his noble catholicity—welcoming truth and light from every quarter, hating sectarian narrowness of every kind, embracing in his grand generosity all men and women and children of every creed and party; in his love of culture, not only as a means of getting on, but much more for its own rich sake; in his love of art and his desire to spread the influence of its beauty, in his sense of the responsibilities of wealth as a sacred trust for the good of all men and women whose lives he could sweeten and beautify and ennoble, but most of all in his utter forgetfulness of self in the lifelong endeavour to do the utmost good in his power with the life which God had given him, and in the strong and deep, if often unspoken, religious faith by which he was inspired.

MR. EDWARD GRUNDY.

On the 22nd inst., in his seventy-sixth year, passed away Edward Grundy, nephew of the Rev. John Grundy, for many years minister of Paradise-street chapel, Liverpool, and son of Joseph Grundy, a farmer, of Fenny Drayton, Leicestershire, where the son was born. Like his son after him, Joseph Grundy was universally respected, and was a sturdy Unitarian. The Rector refused to bury Joseph Grundy, on account of his heretical profession, but was compelled to yield by the loudly-expressed resentment of all the neighbourhood. Edward Grundy was educated by Mr. Owen, the Unitarian minister of Tamworth, together with the sons of Sir Robert Peel. In 1858 he went to King's Lynn, where, for more than twenty years, he was an active supporter of Unitarianism. He was treasurer to the little church, and was presented, on leaving the neighbourhood, with an address breathing earnest affection and respect. Lynn was a fine old Tory town; but Mr. Grundy, to the serious detriment of his business, steadfastly supported the Liberal cause. His later years were passed, first at Pytchley, famous for its pack of hounds, and afterwards at Broughton Manor, a mile from Kettering, where he lived the life of a practical farmer, himself toiling with never-failing patience in his fields. His quiet bearing, amounting often to shyness, covered a brave and noble character. In matters of principle he knew not how to yield; in matters of personal advantage he knew not how to insist. And amid a life of no small difficulty and trial, with his devoted wife at his side, he was always gentle, patient and unselfish; nor did a rough or unkind word ever escape his lips.

MR. WILLIAM STOKES.

MR. WILLIAM STOKES, J.P., of Derby, who died on January 8, aged 67, was a trustee of the Friargate Chapel, and an old and faithful member of the congregation. A successful manufacturer, he was held in high regard by his own people, and by the general public, and took a quiet but efficient part in the affairs of the town. He was raised to the Bench in 1892.

ON POSTAL MISSION SERVICE.

MISS FLORENCE HILL (honorary secretary of the Central Postal Mission) desires to draw the attention of secretaries and others engaged in this work to the announcement, which appears in our advertising columns, of the monthly Sunday afternoon Conferences at College Chapel, Stepney. The object is to give Postal Mission correspondents and other friends an opportunity of meeting for the interchange of religious thought and experience. Helpful and refreshing meetings have been already held. It is very pleasant for correspondents to meet, and for those interested in the work to have the opportunity of a quite talk with earnest inquirers. Tea is provided at the close of the Conference for those who wish to remain for the evening service. Friends will render a service by making these meetings more widely known.

One wishes that all our scattered friends were within reach of such a helpful meeting. One Postal Mission correspondent in a distant little northern town, far from any of our churches, writes with great gratitude for the help he has received through our literature, but wishes there could be a closer bond of union between those of like mind who are thus brought into a unity of faith. He would enjoy such Conferences as are held at College Chapel, if it were possible for him to be there. He wishes there could be at least one annual meeting in some central place of all those who are thus drawn together, and thinks that above all a missionary should be appointed, to visit scattered friends in lonely places throughout the country, to help and counsel them, and assure them of the living sympathy of our whole people.

While such an annual meeting might be difficult to arrange, and we fear there is little hope of the appointment of a special missionary, THE INQUIRER would rejoice to be such a messenger, a bringer at least of the assurance of the most genuine sympathy with all seekers after religious truth, and especially with those who are drawn to our religious teachers; and further, to afford a means for the interchange of thought between those who are too far apart for any personal meeting.

We have received more than one touching testimony to the helpfulness of our books, as they are distributed by the Postal Mission, bringing light and peace and gladness, where before there had been only trouble and confusion of mind and heart. One can only pray that the work of this silent ministry may be strengthened and extended, to multiply this blessings which it undoubtedly has brought into many lives.

A LITTLE mind always thinks its own trials are peculiar, and demand a special recognition. This is nothing else than egotism. When one looks around, he is sure to discover that he is not the only pupil in the class who has found difficult problems on his slate.

THE PRIMAL LOVE OF GOD.

BY ROBERT COLLYER.*

HERE, then, is the truth as it comes home to my own heart. It is primal, I said, preceding my love as the light precedes my seeing, impartial as the shining of the sun on a garden mingled of sweet and bitter, and free as the roll of the ocean to my boat. And yet it is still subject to this heart of grace within me, which can answer to its invasion, or to the evil heart which waits on the evil eye, and can find no love of God anywhere in the universe, but only the stern and ruthless law of life and of death.

Once more, if this heart is in us I would possess and plead for, I, for one, find I am not troubled about these heresies—so branded—touching the origin and ascent of our human race. Because, admitting this to be the truth of the new time, that we were protoplasm once, and monads, I will affirm, then, there were monads, in the vast, seething, uncouth mass of them, in which something stirred which could never rest again until there was a man, and then a manhood which could never rest until he was born, over whose cradle the heart of our common Christendom bends on our Christmas morning; while, when Science whispers, I cannot tell whence the spark came, and Reason folds her wings and waits, Faith sings, 'That divine spark came from God.'

They were all alike once; and in the nature of things, apart from this primal love, they must have stayed so. But He looked on these whence we sprang, and loved them, pricked them with a divine pain, so that they began to feel some faint pulse in the life that then was beating toward that which was to come, found their way to something better than monads, and held on, toiling upward always, curiously formed in the lower parts of the earth, fearfully and wonderfully made, as the Psalmist sings, from the monad to the man.

So, within this selection of species, I find the selecting God, who, as my heart's sight tells me, could not rest with monads, but for pure love's sake must find His image in the dear Son, who could love Him with a love answering to His own.

And, again, in accepting these revelations of the new time for the truth, if we scan the conditions of our human life while the man is so painfully finding his way upward from the caves to the homes and temples of this New Year's morning, we shall hardly fail to find this primal love again, touching our whole human family, in the adaptation of the man to what we call his environment, through which every nation and tribe has found about as much bounty as it could bear in any given time and place.

For we must never forget the vast difference between the way we look at those who are far below us in the scale of life and the way they look at themselves, deeming much ecstasy we should deem mere misery, so that, if you take the savage as you find him in his wilderness, you are almost sure to find that the last thing in the world he would do is to change places with you.

The shuddering tenant of the frigid zone
Boldly proclaims the happiest spot his own,
Extols the treasures of his stormy seas,
And his long nights of revelry and ease.

* From a sermon preached in the Church of the Messiah, New York, on January 2, 1898, from the text, 'We love Him, because He first loved us,'—1 John iv. 19.

The naked negro, panting at the line,
Boasts of his golden sands and palmy wine,
Basks in the glare or stems the tepid wave,
And thanks his gods for all the good they gave.

The outcries about the squalor and misery of the lower races of men come from those above them; but, so long as they are left alone, the love of God touches them in this essential way, of a fair balance between the outward conditions and the inward satisfactions. There is not an Indian on the plains, with room and verge enough for such a life as he wants to live, who does not this instant prefer his wild home to the best house on our best avenue, with all the amenities and luxuries we could give him. Nothing has ever impressed me more wonderfully, as I have found these people in some fair measure clean from our vices, than the fine blending of their life with that of the great mother.

Then, in tracing the upward march of man, we find this primal love of God again, as we see how he has taken hold with us in all our strivings, no matter about our deserving. For, while there is a school which steadily insists that the innermost reason for the progress of the race lies in the man and nature, this can never be the teaching of those who would satisfy the heart as well as the mind, and so will watch through the vast ranges of history and life for those proofs of the divine power and grace, but for which there would have been no progress in that life of the soul, which is the key to the whole problem.

We may leave the Bible for a moment out of the question, with the testimonies of those who have done most for the world's blessing, and only watch how these men came out of the eternal mystery to help us fight our battles, to teach and inspire us and lead us on, not because we deserved such men, but simply because we needed them and must have them, or fail utterly to rise; and then I can see only one way to account for them. They came at God's bidding,—not that we loved Him, but that He first loved us; and the divine purpose preceded the human, as the sun precedes the springing of the seed.

It has cut through our very hate and overborne our refusal. It is the wonder which touches the best gift He ever gave us. 'He was despised and rejected.' He was led from the prison to the judgment. He was smitten, spit upon, crowned with thorns, and crucified. No fatality of crime could be more conclusive, no argument we could make more terrible, that the love of God cannot come first, than the blind and ruthless work we made, ending on the cross.

It was love's turn again, when we had done our worst, and out of that torn body this mighty spirit sprang, which is for ever quickening the world into a new life and compelling us to confess that this primal love of God is, after all, the greatest factor in the universe. Cause and consequence, with this masterful love left out, would have left us to our woe; but there, as everywhere, we find our hate cannot hinder this perfect love of God. We stone the prophets, and slay those He sends us; and, lo! new harvests of blessing spring from the lands enriched by the shedding of their blood.

We know he loves us first, again, because the great souls say so who are most God-like. It is the burden of all Jesus ever said, and the quickening spirit in all he ever did. Take this love of God to us, which precedes our love to him, out of the Gospels, and you take the very soul out of

them, and leave nothing but a shell. It is the sweet, true strain which runs through all the limitations of the prophets also, and the seers and saints and apostles, though they very often fail to see its wide sweep and perfect potency, and so are beaten down in their soaring by the fear that, after all, the vast majorities of men must live and die outside its pale; but that God loves us, and this is the secret of our loving, the saints and seers never doubt, whose words touch us like fire, feed us as with fine wheat, and heal us as with oil. It is for ever the truth with them—'We love Him because He first loved us.'

And so I would take these lessons home to my own heart always, and say: If He loves us, He loves me and mine, and thee and thine, now and for ever, while, if He has never let go of the race, He will never let go of any soul; that my free will is just as far as my tether reaches, and then His love is the power which locks us all into the eternal life. He knows the wilderness as well as He knows the fold; and, if we break away, He can bring us back, *He can* bring us back. And *can* and *will* with Him are exact equivalents.

Again, if He first loves me, He also loves me from the first,—through all my sin and shame, my sorrowing and suffering, and when the evil heart of unbelief is in me, as when I sit clothed and in my right mind. The stroke, then, which turned my fortune to misfortune found His love standing guard; and the guard was not broken when the stroke fell. While the great shadow which came like the blackness of darkness for ever on you, if you could but know now what you will know hereafter, was the folding about you of the wings of His angels.

Very sad it is to me, therefore, to hear men doubt this perfect love, or try to limit it to here and there a man or a woman, or to a line drawn between life and death, as if this mighty love could only take these souls of ours within its clasp while we have these poor, perverse bodies in tow, which at times with us all, and with so many always, would drag the diviner manhood down toward the pit.

No, no, I say: this cannot be true. The love of God can no more be stayed by the lines drawn about it in our creeds and systems than June can be stayed by January, or the light by the midnight darkness. This scripture is of no private interpretation now. It is wide as the world, high as heaven, and deep as hell. And so, at some loss touching what I should say to you this New Year's morning, when there were so many truths on which I would love to dwell these moments, my heart responded to this as the watchword for the New Year.

I said, I will speak once more, as so often in all these years I have tried in some poor fashion to dwell, on our own gospel of the love of God. Here we cannot be mistaken. Here we can never fail. Here is the seed that shall spring up to the everlasting life. So here, and in our own homes, and everywhere, let this be the watchword and the heart of our endeavour to make good this truth which welled up out of the heart of the good Apostle—'We love Him, because He first loved us.'

O NAME, all other names above,
What art Thou not to me?
Now I have learned to trust Thy love
And cast my care on Thee.

F. L. HOSMER.

PROVINCIAL LETTER.

EASTERN COUNTIES.

MORE than any other part of England, the counties of East Anglia give one the impression of being stranded remains. Their towns lie off the main highway; the land is littered with ancient towers and ruins; the guide-books read in the past, when Yarmouth and Lynn were leading ports, and Norwich was a centre of industry, art, and literature. To one not born in Norfolk or Suffolk there is something odd about the abundance of traditions in which the home of Nelson, of Crome and Cotman, of Wolsey and Fitzgerald, of Crabbe, W. J. Fox, and the Martineaus, has melted into an atmosphere of pride, regrets, and reminiscences. The most active interest seems to be the collecting of relics.

This is hardly an air in which one would expect religious enthusiasm to thrive. A contented jog-trot might perhaps be looked for here and there, but in the main the tendency would be towards the drowsiness of Poppyland (as part of Norfolk is called). In village and town the churches of all denominations find this to be the actual truth: they have the greatest difficulty in awakening and developing the active religious life. A new minister comes, fired with faith and energy, and expecting swift response, but finds a bland blank satisfaction reigning everywhere. He finds himself constantly referred to tombstones. And this monotonous worship of the dead soon cools his ardour,—and that village will go on as before. This is a general experience of religious workers in the district, from which, of course, our own congregations are not exempt, and it is of them that I wish particularly to speak in this letter. They, in common with all the other churches, find the difficulty of arousing a really fervent spirit among themselves: circumstances are so much against them; a superficial contentment, or at least resignation, has fallen like a mist over them; and the ministers sometimes despair of ever getting a movement that shall be deep and strong. As a body the churches are weak, ineffective. They have come to count for very little in their localities, and the work has often been carried on for years merely as though it were a bridge towards something else. There is no doubt that the want of vigour may be assigned to many causes, some of which are purely local, but in the main the lack of enterprise is due to the isolated position of the churches.

In itself this is a very poor reason; some of the saintliest men have lived almost solitary lives, and a church ought to find the divineness of its purpose sufficient to sustain a useful existence. But in actual fact, when a congregation finds itself cut off from all the doings of the neighbouring churches, and too far from those of its own faith to be able to hold combined gatherings, the spirit of life flags, the worship tends to formality, or else poverty, the attendance at service lessens with the decreasing ardour of the worshippers, and everything goes on in an aimless manner.

This is the condition of most of our East Anglian churches. Feeling that they are outside the larger folds of Christians, and holding no very clear ideas of their *raison d'être*, except a very strong anti-denominationalism, they have continued to do some of the detail work of a congregation,—the conduct of societies, and Sunday-schools,—without themselves growing to any appreciable

extent. Most of them have been in need of capable laymen devoted to the religious ends of congregational life: almost all of them have had unfortunate experiences in the comparatively recent past, experiences often the result of an ungoverned egotism that made for anarchy; and very few of them have for years been in any real contact with the main body of our churches, either by attendance at the periodical gatherings, or by visits from any of our leading preachers. The ignorance of names well-known in most of our churches has often struck me as a peculiar and characteristic feature. There is, naturally, but a small demand made on our literature, vestry libraries have slept for twenty years, and it would hardly do for the INQUIRER to depend on the Eastern Counties for its circulation. This, according to my own impression, is the general state of affairs here. Details vary in the different churches, but in the main there is very little vigorous church life, a dearth of men and women in the young prime of life, a too great reliance on endowments where they exist, and a want of compactness in the aims and methods of the churches. To change all this is the task that lies before the committee of the Eastern Union, and one can say without any demur that they are earnestly endeavouring to do their best, though all last year they have had to work without the presence of the President, Mr. Francis Taylor, M.P., whose ill-health has compelled him to foreign travel. A glance at the individual churches will perhaps be the best conclusion to this letter. As I have said above, some capital detail work is being done in many of the churches,—but of this the ordinary Short Reports column will in the future give sufficient indication, so that I shall now limit myself to general terms. The churches at *Bury St. Edmunds* and *Great Yarmouth* are surely at their lowest possible point in every way. Were I to give the actual number of those present last Sunday morning at the latter chapel it would lift many an eyebrow. Certainly it was a most embarrassing experience to know how to address such a segregation. I think the one in the body of the chapel had the largest share of the preacher's remarks. And yet the building itself is bright, clean, and cheerful, though the neighbourhood is rather a rough one; the organ is large enough, and the family who play and sing are quite regular. Add to this a nice little vestry library, a good schoolroom, and a substantial endowment, and one wonders why the place has sunk so low. Part of its endowment comes from Filby, where a regulation set of services are 'performed annually,' but where something more might probably be done if only Yarmouth itself were stronger. Then comes *Hapton*, where Mr. Knapton has officiated on Sunday afternoons for forty years, but where nothing of congregational life exists. *Diss* goes on in a quiet way that is indicative of the sleepy little town itself, its one weekly service apparently quite meeting the desires of the local Unitarians, and perhaps leaving a little over. *Braintree*, an offshoot of *Halstead*, is steadily working on, and gives signs of soon requiring evening as well as morning services. An experiment already tried has had such good results that Mr. Fuller intends making a larger attempt by bringing in for a certain number of Sundays some of our better-known preachers. *Framlingham*, the mother of that healthy young village-congregation at *Bedfield*, is beginning herself to have an awakening. That figure of speech, the

morning service, is being supplemented by a regular evening service conducted by laymen of the Eastern counties, and the results have been very satisfactory. *King's Lynn*, in a town with a great number of the very poor, must always be a church difficult to keep well alive; but, after experiencing nearly every form and grade of failure, it is now apparently reviving, the congregation is becoming more in numbers and united, and altogether the outlook is more promising than it has been for years.

Of the other two congregations, *Ipswich* and *Norwich*, a brighter account may be given. Under the earnest ministry of Mr. Jellie, *Ipswich* is going ahead in a steadily determined way. The schoolroom is getting a growing number of children in it every Sunday; the services are attracting outsiders; old faces are coming back to the chapel; and the congregation, especially the younger men and women, are being welded together. As for *Norwich*, which is in every way the strongest church in the Eastern Union, a great amount of work is being done by the schools, the Pleasant Sunday Afternoons, and the score of societies connected with the congregation. But, of the thousands who have passed through its schools and societies, comparatively few have joined the congregation. The officials are now recognising this, and will, undoubtedly, try to remedy it in the future. The strange separateness, almost antagonism, of some of the institutions to each other in the past is disappearing; a council of delegates from all societies meets monthly to prevent confusions and to soften difficulties; and now that it is being seen that the object of these societies should ultimately be the strengthening of the congregation,—an ideal for a while lost sight of,—firm attempts are being made to realise this aim. With its band of workers, the congregation ought to have a real as well as a traditional weight in the city.

In this first letter from the district I have tried to give a view of things as they are. We, who are now working in these churches, must frankly acknowledge what we find; but, in telling the story, there is no need whatever for despondency to East Anglians, it is only a reminder which may encourage to more resolute service, and to scattered friends a word which tells under what difficulties one district at least is labouring for the gospel dear to all of us.

EDGAR DAPLYN.

PUBLICATIONS RECEIVED.

[TO PUBLISHERS.—All Books, etc., sent to THE INQUIRER will be acknowledged under this head, with name of publisher and price, if supplied. The necessities of our space, however, compel us to limit the number selected for critical notice and review.]

The Bible for Home and School. Part V. 1s. (Clarke & Co.).

Some Account of Church-Going. By T. Binks. 6s. (Watts & Co.).

Bible Text Book. By J. Jackson. 2s. (Sampson Low).

Birthday Bible Text Book. By J. Jackson. 2s. 6d. (Sampson Low).

A Vindication of the Bull 'Apostolice Curæ.' 1s. (Longman).

Tourguéneff and His French Circle. Translated by E. M. Arnold. 7s. 6d. (Fisher Unwin).

English Illustrated, Historical Review, Review of Reviews, International Journal of Ethics, The Monist, Cornhill, Woman at Home, Good Words, Sunday Magazine, Church of England, Family Magazine, Magazine of Art.

NEWS FROM THE CHURCHES.

[Notices and Reports for this Department should be as brief as possible, and be sent in by Thursday Morning.]

Aberdare.—The Sunday-school choir at Highland-place gave, on Thursday week, a cantata, 'The Reign of King Christmas,' in aid of the organ fund. The chair was occupied by the minister, the Rev. Jenkyn Thomas.

Cullompton.—The annual Sunday-school party was held on Thursday, the 13th instant, when, after tea and recitations by the children, Mr. H. J. Galpin gave a brief account of the school and its institutions. At the close each scholar was presented with a prize, consisting of books, toys, and wearing apparel, the gifts of our kind friends at Exeter. The Rev. F. W. Stanley, of Bath, conducted the services on Sunday, the 23rd instant, and on the following Monday evening gave a lecture, entitled 'Thoughts about Jesus.'

Hyde: Flowery Field Church.—The first social party of the congregation and friends, this year, was held in the schools on Tuesday evening, January 18, when about six hundred sat down to tea. After tea the meeting was presided over by Mrs. W. L. Tucker. During the past year a debt extinction fund has been raised, amounting to £240. The fact that the whole sum was collected by the congregation themselves (aided by a generous contribution from Mr. and Mrs. Thomas Ashton), speaks well for the zeal and devotion of our people.

London: Bermondsey.—On Monday, Jan. 24, the annual meeting of the congregation was held, with Mr. Hahemann Epps in the chair, supported by Mr. S. S. Tayler, the Rev. T. E. M. Edwards, and the minister, the Rev. Harold Rylett. The reports showed that good, steady work was being done, and a hopeful tone was exhibited by the various speakers. Mr. Rylett called attention to the difficulties that beset religious work in London, among them being the drink question, the long hours worked by many people, and the shifting population. A vote of thanks was unanimously passed to the London District Unitarian Society, and to the British and Foreign Unitarian Association for their generous help and sympathy during the past year.

London Domestic Mission.—At a meeting of the committee, held on Tuesday last, the following resolution was moved by the chairman (Mr. P. M. Martineau), seconded by the hon. sec. (the Rev. S. Fletcher Williams), and carried unanimously:—'That this committee expresses its sincere thanks to the Rev. W. E. George, B.A., for the readiness with which he undertook the temporary appointment at the Bell-street Mission, and for the valuable services he has rendered at that station during the last three months. It assures Mr. George of its best wishes for his welfare and success in his future fields of work.'—A marble tablet, to the memory of the late Rev. A. H. Wilson, was unveiled in the chapel of the Bell-street Mission on Sunday afternoon last, in the presence of a large congregation, by Miss Humphreys, who referred in a touching manner to the work done by him in his ministry, and the love he inspired. The service was conducted by the Rev. S. Fletcher Williams, who delivered an eloquent and impressive discourse, speaking of the late Mr. Wilson's labours here as so much influence for good as cannot possibly be lost. The congregation desire to express their appreciation of the kindness of those ladies and gentlemen of the London Domestic Mission Committee who joined with them in doing honour to the memory of their beloved minister 'gone before.' The expenses have been mainly defrayed by the congregation and workers of the Mission, and one of the congregation (Mr. George Barham) has himself gratuitously wrought the stone.

London: Kentish Town.—The annual meeting of this congregation was held in the schoolroom last Monday evening. The reports read by the hon. sec., Mr. Armytage-Bakewell, congratulated the congregation on a year of steady progress, the report of the hon. treasurer, Mr. C. Hind, J.P., showing a balance in hand of over £20. Several speakers testified to the marked increase and prosperity of the congregation, and hearty congratulations were offered to the minister, the Rev. Alex. Farquharson, on the increasing success of the church under his able and devoted ministry.

London: Stratford.—The New Year's party of Sunday-school scholars, at which eighty were present, was held on Wednesday, Jan. 5. A capital sleight-of-hand entertainment was given by Mr. J. H. Cooper. A prize to the most regular attendant in each class was distributed by the Rev. T. E. M. Edwards. Much pleasure was given by each child receiving a present.

Manchester Unitarian Sunday School Union.—The fourth United Teachers' meeting of the session was held on Sunday, Jan. 23, in the Longsight schoolroom the president (Mr. H. Woodhead) in the chair. There were about seventy-five present. Mrs. J. Dendy (Monton) read a paper on some 'Experiences of a Teacher.' Mrs. Dendy thought that lessons should be prepared at home, but that they should not be read in the school, as for the teacher to take her eyes off the children was fatal to the order of the class; that, although she felt it a comfort to have notes by her, she thought it better to blunder on when in doubt than to look at them. It had always been a cardinal principle with her to make her girls feel that she respected them, as she considered reverence was perhaps the best instrument we could use in helping a young brother or sister. Just as when an unkind spirit prevailed there can be no home, only a house where unloving people live together, so does the spirit of distrust work destruction in the school. Mrs. Dendy advocated the taking of boys' classes by lady teachers, as she thought unruly boys are more easily managed by ladies. A discussion followed, in which the following took part:—Mrs. Harris, Revs. Dr. Agate, B.A., A. W. Fox, M.A., W. Harris, M.A., and Messrs. Heys, Milnes, Wright, and White. The proceedings terminated with a vote of thanks to Mrs. Dendy for her interesting paper.

Mansfield.—On Tuesday, Jan. 25, at the Old Meeting House, the Social Union received a very welcome and valued visit from the Rev. L. de Beaumont Klein, D.Sc., F.L.S., minister of Renshaw-street Chapel, Liverpool. The Rev. H. S. Perris, M.A., minister of the Old Meeting, presided over a large assembly, which filled the schoolroom. Dr. Klein lectured on 'Glimpses of Primitive Man,' and held the close attention of the audience with his able outline of a lengthy period of human development. The slides shown were of a particularly interesting character. A new lantern, which has been purchased for the congregation at a cost of about £20, was managed by Mr. C. E. Stacey, B.A., B.Sc., headmaster of the Technical School. At the close of the lecture a hearty vote of thanks was accorded to Dr. Klein for his visit, on the motion of the Mayor of Mansfield, Alderman J. E. Birks, seconded by the Rev. H. W. Perris, late of Hull.

South Shields.—The annual New Year's treat to the Sunday-school scholars was held on Jan. 3, when about 60 sat down to tea. Afterwards games were indulged in and prizes presented for regular attendance. A very successful gathering concluded with a lantern entertainment, provided by Mr. Jas. Downey, J.P.

Walsall.—For the fourth time the Rev. Peter Dean has been elected to serve on the Walsall School Board. At the election on Monday last, the local Evangelicals under the name of Progressives, ran six candidates, and had refused to include Mr. Dean because of his Unitarianism, and his refusal to say he was in favour of religious teaching in Board schools. He, however, was elected with a poll of 5126 votes, while three of the Evangelical candidates were defeated.

OUR CALENDAR.

SUNDAY, JANUARY 30.

It is requested that notice of any alteration in the Calendar be sent to the Publisher not later than Thursday afternoon.

Bermondsey, Fort-road, Upper Grange-road, 11 A.M. and 7 P.M., Rev. HAROLD RYLETT.
Brixton, Unitarian Christian Church, Effra-road, 11 A.M. and 7 P.M., Rev. J. HARWOOD, B.A.
Croydon, Free Christian Church, Wellesley-rd., West Croydon, 11 A.M. and 7 P.M., Rev. J. PAGE HOPES.
Deptford, Church-street, 11.15 A.M. and 6.30 P.M., Rev. A. J. MARCHANT.
Essex Church, The Mall, Notting-hill-gate, 11 A.M. and 7 P.M., Rev. F. K. FREESTON.
Forest Gate, corner of Dunbar-road, Upton-lane, 11 A.M., Mr. J. W. BROWN, and 6.30 P.M., Supply.
Hackney, New Gravel Pit Church, Chatham-place, 11 A.M. and 7 P.M., Rev. S. FLETCHER WILLIAMS.
Hampstead, Rosslyn-hill Chapel, 11.15 A.M. and 7 P.M., Rev. BROOKS HERFORD, D.D.
Highgate Hill, Unitarian Christian Church, 11 A.M. and 7 P.M., Rev. R. SPEARS.
Islington, Unity Church, Upper-street, 11 A.M. and 7 P.M., Rev. G. DAWES HICKS, M.A., Ph.D.

Kentish Town, Free Christian Church, Clarence-road, 11 A.M., 'Dead Works,' and 7 P.M., 'A New Song,' Rev. A. FARQUHARSON.
Kilburn, Quex-road, 11 A.M. and 7 P.M., Rev. J. E. STRONGE.
Lewisham, Unitarian Christian Church, High-street, 11 A.M. and 7 P.M., Rev. W. C. POPE.
Little Portland-street Chapel, near Oxford-circus, 11.15 A.M. and 7 P.M., Rev. H. RAWLINGS, B.A. Evening, 'Strauss's Life of Jesus.'
Mansford-street Church and Mission, Bethnal Green, 11 A.M. and 7 P.M., Rev. W. G. CADMAN.
Peckham, Avondale-road, 11 A.M. and 6.30 P.M., Rev. G. CARTER.
Richmond, Free Church, Ormond-road, 11.15 A.M., 3 P.M. and 7 P.M., Rev. SILAS FARRINGTON.
Stamford-street, Blackfriars-road, 11 A.M. and 7 P.M., Rev. FREDERIC ALLEN.
Stepney-Green, College Chapel, 11 A.M. and 7 P.M. L. TAVENER. Evening, 'Jesus, Pilate and the People (Munkacy's "Ecce Homo!")'
Stoke Newington, The Green, 11.15 A.M. and 7 P.M., Rev. W. WOODING, B.A.
Wandsworth, Unitarian Christian Church, East-hill, 11 A.M. and 7 P.M., Rev. W. G. TARRANT, B.A.
Wood Green, Unity Hall, 11 A.M. and 7 P.M., Rev. Dr. MUMMERY.
Woolwich, Masonic Hall, Anglesey-road, Plumstead, 11 A.M. and 6.30 P.M.

PROVINCIAL.

BATH, Trim-street Chapel, 11 A.M. and 6.30 P.M., Rev. F. W. STANLEY.
BEDFORD, Library (side room), 6.30 P.M., Rev. ROWLAND HILL.
BIRMINGHAM, Church of the Messiah, 11 A.M. and 6.30 P.M., Rev. L. P. JACKS.
BLACKPOOL, Banks-street, North Shore, 10.45 A.M. and 6.30 P.M., Rev. WM. BINNS.
BLACKPOOL, Unitarian Lay Church, Masonic Hall, Waterloo-road, South Shore, 6.30 P.M.
BOOTLE, Free Church Hall, Stanley-road, 11 A.M. and 6.30 P.M., Rev. H. W. HAWKES.
BOURNEMOUTH, Unitarian Church, West-hill-road, 11 A.M. and 7 P.M., Rev. C. C. COE.
BRIGHTON, Christ Church (Free Christian), New-road, North-street, 11 A.M. and 7 P.M., Rev. A. HOOD.
BUXTON, Hartington-road Church, 11 A.M. and 7 P.M.
CANTERBURY, Blackfriars, 11 A.M.
DOVER, Adrian-street, near Market-square, 11 A.M. and 6.30 P.M., Rev. S. BURROWS.
EASTBOURNE, Natural History Museum, Lismore-rd. 11 A.M. and 6.30 P.M., Mr. E. CAPLETON.
GUILDFORD, Ward-street Church, 11 A.M. and 6.30 P.M., Rev. J. A. FALLOWS.
HORSHAM, Free Christian Church, Worthing-road, 11 A.M. and 6.30 P.M., Rev. J. J. MARTEN.
LEEDS, Mill Hill, 10.45 A.M. and 6.30 P.M., Rev. CHARLES HARGROVE, M.A.
LIVERPOOL, Hope-street Church, 11 A.M. and 6.30 P.M., Rev. R. A. ARMSTRONG, B.A.
LIVERPOOL, Ancient Chapel of Toxteth, 11 A.M. and 6.30 P.M., Rev. W. J. Jupp.
LIVERPOOL, Renshaw-street Chapel, 11 A.M. and 6.30 P.M., Rev. Dr. KLEIN. Evening, 'Life after Death, and the Doctrine of Evolution.'
MANCHESTER, Sale, 11 A.M. and 6.30 P.M., Rev. JAMES FORREST, M.A.
MANCHESTER, Strangeways, 10.30 A.M. and 6.30 P.M.
OXFORD, Manchester College, 11.30 A.M., Rev. J. E. CARPENTER.
PORTSMOUTH, General Baptist Chapel, St. Thomas-street, 6.45 P.M., Mr. THOMAS BOND.
PORTSMOUTH, High-street Chapel, 11 A.M. and 6.45 P.M., Rev. B. B. NAGARKAR.
READING, Unitarian Free Church, London-road, 11.15 A.M. and 6.30 P.M., Rev. E. A. VOYSEY, B.A.
SCARBOROUGH, Westborough, 10.45 A.M. and 7 P.M., Rev. E. L. H. THOMAS, B.A.
SOUTHPORT, Portland-street Church, 11 A.M. and 6.30 P.M., Rev. C. H. WELLBELOVED.
TORQUAY, Unity Hall, Lower Union-street, 11 A.M. and 6.30 P.M., Mr. E. A. MORSEY HILLIER.
TUNBRIDGE WELLS, Mechanics' Institute, Dudley-rd., 11 A.M. and 6.30 P.M., Rev. J. BRUCE WALLACE.
WYMOUTH, Oddfellows' Hall, Market-street, 11 A.M. and 6.30 P.M., Rev. E. C. BENNETT.
YORK, St. Saviourgate Chapel, 11 A.M. and 6.30 P.M., Rev. W. BIRKS, F.R.A.S.

CAPE TOWN, Free Protestant Unitarian Church, Hout-street, 6.30 P.M., Rev. R. BALMFORTH.

ETHICAL RELIGION SOCIETY, STEINWAY HALL, Portman-square, W.—Jan. 30th, Dr. WASHINGTON SULLIVAN, 'The Ethical Aspect of Death.' 11.15.

'THE INQUIRER' CALENDAR.

SUNDAY SERVICES are advertised at a charge of 10s. per year, prepaid; a space of two lines being given to each announcement; extra lines are charged 4d. each. Orders can be sent for a portion of the year, not less than thirteen weeks at the same rate. Calendar Notices not prepaid £1 the year. Single Announcements 6d. per line. All information as to the change of preachers should reach the Office not later than Thursday.
Essex Hall, Strand, W.C.

DEATHS.

GRUNDY—On 22nd January, at Broughton Manor, Kettering, Edward Grundy, nephew of the Rev. John Grundy, once minister of Hope-street, Liverpool, and of Cross-street, Manchester, aged 75.
PILE—January 22, 1898, at Melbourne Villa, Taunton, Francis Pile, aged 63.

Meetings, etc.

SUSTENTATION FUND FOR THE AUGMENTATION OF MINISTERS' STIPENDS.

The ANNUAL GENERAL MEETING of the Contributors to receive the Report, elect Four Managers and the Officers, and to transact other business, will be held at Dr. WILLIAMS'S LIBRARY, Gordon-square, London, W.C., at 2 o'clock on WEDNESDAY, 2ND FEBRUARY, 1898.
HARRY RAWSON,
Eccles, Manchester; } Hon Secs.
A. W. WORTHINGTON, }
Stourbridge.

LONDON DOMESTIC MISSION.

WELCOME MEETING to Rev. B. KIRKMAN GRAY, on THURSDAY EVENING NEXT, FEBRUARY 3rd, at 8 o'clock, in the BELL STREET MISSION, Edgware-road.

Chairman—P. M. MARTINEAU, Esq., J.P., Speakers—Rev. FRANK K. FREESTON and B. S. STRAUS, Esq. Vocal and Instrumental Music. Friends of the Mission cordially invited.

RELIGIOUS CONFERENCES (under the auspices of the Central Postal Mission) are held the FIRST SUNDAY of every month, at 5 o'clock, at COLLEGE CHAPEL, Stepney Green, E.
Feb. 6th.—'Christianity and its Relation to Modern Life.' All are welcome.

BANK-STREET SUNDAY-SCHOOL, BOLTON.

The ANNUAL SERMONS on behalf of the Sunday-school will be preached on SUNDAY, JUNE 19th, by the REV. JOSEPH WOOD.

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A SALE OF WORK will be held on SATURDAY, JANUARY 29, 1898. To be opened at 3 o'clock by Mrs. CALEB WRIGHT, of Tyldesley. Admission, Sixpence.

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Extract from Minutes of Bazaar Committee on January 12th, 1898.

RESOLVED:—That the Bazaar Committee, having received the final Report of their Executive stating that the total net proceeds amount to £9247 10s. 3d., gratefully acknowledge the enthusiasm which has secured so gratifying a result, and would especially acknowledge with warmest thanks the valuable help which has been given to them by the ladies who worked with such zeal and disinterested energy in the Provincial Assembly, the Bolton, and the London stalls. The generous co-operation of their friends outside the district which is to be directly benefited by the Funds raised by the Bazaar is a welcome proof of the spirit which joins our Churches in one fellowship, and the Committee present their earnest thanks to all the ladies and gentlemen whose unselfish labours have not only added a large sum to the Bazaar Fund, but have united our scattered congregations in a new and welcome sense of concord and fraternity. That a copy of this resolution be sent to the Presidents of the Provincial Assembly, Bolton, and London stalls.

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MANCHESTER DISTRICT ASSOCIATION OF PRESBYTERIAN AND UNITARIAN CHURCHES.

ASSOCIATION FUND—RECEIPTS AND PAYMENTS TO DECEMBER 31st, 1897.

RECEIPTS.	£ s. d.	£ s. d.	PAYMENTS.	£ s. d.	£ s. d.
Gross Amount of Subscriptions promised as per list	3581 16 6		Printing, Advertising, and Postages	23 14 6	
Less Amounts unpaid	475 0 0		Balance, being net amount of the Fund at Decem- ber 31st, 1897	3083 2 0	3083 2 0
		3106 16 6	Add Amount still to be received	475 0 0	
				3558 2 0	£3106 16 6
					(Signed) PERCY H. LEIGH, Treasurer.
					(Signed) ARTHUR E. PIGGOTT, Hon. Auditor,
					Fellow of the Society of Accountants and Auditors (Incorporated).
					Manchester, January 19th, 1898.

MANCHESTER DISTRICT ASSOCIATION OF PRESBYTERIAN AND UNITARIAN CHURCHES.

BAZAAR in ST. JAMES'S HALL, MANCHESTER, November 2nd, 3rd, 4th, 5th and 6th, 1897.

RECEIPTS AND PAYMENTS TO DECEMBER 31st, 1897.

RECEIPTS.	£ s. d.	PAYMENTS.	£ s. d.
Stall No. 1, London	368 8 6	Bookstall Expenses, including Printing, Advertising and Sundries	7 8 1
" No. 2, Bolton	419 16 2	Flower Stall Purchases and Printing	21 14 11
" No. 3, Upper Brook-street	204 19 3	Art Gallery Expenses, including Frames, Rent of Storeroom, Canvas, Printing, and Sundries	28 15 7
" No. 4, Moss-side	329 2 4	Catering Purchases and Expenses	159 7 5
" No. 5, Strangeways	230 17 11	Entertainment Expenses and Royalties	89 18 10
" No. 6, Platt	247 2 9	Hire of Phonograph	5 5 0
" No. 7, Dob-lane	88 12 9	Spinning Room Expenses	3 5 0
" No. 8, Oldham-road	74 1 6	Parcel Office Wages, Tickets, and Labels	4 0 0
" No. 9, Longsight	79 8 3	Cloak Room Wages and Tickets	9 10 6
" No. 10, Lower Moseley-street	143 17 9	Shooting Jungle Posters	0 10 6
" No. 11, Provincial Assembly	530 10 7	Guide Books	40 0 0
" No. 12, Altrincham and Hale	503 6 0	Programmes	7 17 0
" No. 13, Heaton Moor	265 3 3		
" No. 14, Chorlton-cum-Hardy	£404 12 9	Rent of St. James's Hall, Heating, Lighting, and Cleaning	262 6 3
Grocery Kiosk	12 8 0	Decorations and Fittings	130 0 0
Fish Pond	7 10 5	Band	157 10 0
Weighing Machine	2 2 9	Stationery, Printing, and Postages	55 17 2
	426 13 11	Advertising and Bill Posting	108 18 4
" No. 15, Urmston	£414 10 2	Police Detectives and Fireman	17 15 1
Printing Press	9 11 0	Porters, Commissionaires, and Attendants	8 6 0
	424 1 2	Fire Insurance Premium	13 6 0
" No. 16, Gorton	132 18 8	Signs and Badges	10 11 7
" No. 17, Bradford	65 15 8	Carriage, Cartage, Telephone, Paper, Twine, and Miscellaneous	47 11 7
" No. 18, Monton and Swinton	745 4 8		
" Nos. 19 and 20, Cigar and Cigarette	41 15 0	Balance being net proceeds of the Bazaar to De- cember, 31st, 1897	5689 8 3
" No. 21, Books	£76 9 10		£6879 8 1
Less amount apportioned to Stalls	42 12 5		
	33 17 5		
" No. 22, Flowers	34 14 0		
" No. 23, Blackley	102 5 10		
" No. 24, Pendleton	52 9 3		
Art Gallery	£499 4 6		
Less amount apportioned to Stalls	465 18 0		
	33 6 6		
Catering	437 16 11		
Entertainments	140 16 9		
Band Seats	8 8 0		
Phonograph	6 17 6		
Spinning Room	7 10 9		
Parcel Office	2 17 10		
Cloak Room	£16 19 6		
Subscription towards Cloak Room Wages, etc.	4 4 0		
	21 3 6		
Shooting Jungle	5 2 10		
Guide Books, viz., Advertisements	£40 0 0		
Sales	5 2 6		
	45 2 6		
Programmes	10 17 7		
Admissions, viz., Tickets	£327 5 0		
Gate Money	225 3 0		
	552 8 0		
Bank Interest, less Charges	11 10 2		
Sundries	0 1 8		
	£6879 8 1		

(Signed) PERCY H. LEIGH, Treasurer.
Audited and found correct.
(Signed) ARTHUR E. PIGGOTT, Hon. Auditor,
Fellow of the Society of Accountants and Auditors (Incorporated).
Manchester, January 19th, 1898.